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"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, APRIL 7, 1838. NO. 869--VOL. XVII. — NO. 14.

RELIGIOUS MISCELLANY.

HOPE AND MEMORY.

A babe lay in its cradle. A being with bright hair, and a clear eye, came and kissed it. Her name was Hope. Its nurse denied it a cake, for which it cried; but Hope told it of one in store for tomorrow. Its little sister gave it a flower, at which it clapped its hands joyfully, and Hope promised it fairer ones, which it should gather for itself.

The babe grew to a boy. He was musing at the summer twilight. Another being, with a sweet, serious face, came and sat by him. Her name was Memory. And she said, 'Look behind thee, and tell me what thou seest.'

The boy answered, 'I see a short path, bordered with flowers. Butterflies spread out gay wings there, and birds sing among the shrubs. It seems to be the path where my feet have walked, for at the beginning of it is my own cradle.'

'What art thou holding in thy hand?' asked Memory. And he answered, 'a book which my mother gave me.' 'Come hither,' said Memory, with a gentle voice, 'and I will teach thee how to get honey out of it, that shall be sweet, when thy hair is gray.'

The boy became a youth. Once, as he lay in his bed, Hope and Memory came to the pillow. Hope sang a merry song, like the lark when she rises from the nest to the skies. Afterwards, she said, 'Follow me, and thou shalt have music in thy heart, as sweet as the lay I sung thee.'

But Memory said, 'He shall be mine also. Hope, why need we contend? For as long as he keepeth Virtue in his heart, we will be to him as sisters, all his life long.' So he embraced Hope and Memory, and was beloved of them both.

When he awoke, they blessed him, and he gave a hand to each. He became a man, and Hope girded him every morning for his labor, and every night he supped at the table of Memory, with Knowledge for their guest.

At length, age found the man, and turned his temples white. To his dim eye, it seemed that the world was an altered place. But it was he himself who had changed, and the warm blood had grown cold in his veins.

Memory looked on him with grave and tender eyes, like a loving and long-tried friend.—She sat down by his elbow-chair, and he said to her, 'Thou hast not kept faithfully some jewels that I entrusted to thee. I fear that they are lost.'

She answered mournfully and meekly, 'It may be so. The lock of my casket is worn. Sometimes I am weary, and fall asleep. Then time purloins my key. But the gems that thou gavest me when life was new, see! I have lost none of them. They are as brilliant as when they first came into my hands.'

Memory looked pitifully on him, as she ceased to speak, wishing to be forgiven. But Hope began to unfold a radiant wing which she had long worn concealed beneath her robe, and daily tried its strength in a heavenward flight.

The old man lay down to die. And as the soul went forth from the body, the angels took it. Memory ascended by its side, and went through the open gate of heaven. But Hope paused at the threshold. There she expired, like a rose faintly giving fourth its last odors.

A glorious form bent over her. Her name was Immortal Happiness. Hope commended to her the soul, which she had followed through the world. 'Religion,' she said, 'planted in it such seeds as bear the fruit of heaven. It is thine for ever.'

Her dying words were like the music of some breaking harp, mournful but sweet. And I heard the voice of angels saying, 'Hope that is born of the earth must die, but Memory is eternal as the books from which men are judged.'—*The Girl's Book.*

I saw a blind man, the other day, let fall a piece of money. He felt after it a long time with his cane, but did not touch it. He reached too far off—he reached beyond it. It lay near his feet. A person passing by him, seeing it, told him where it was—he picked it up, wondering that he had not found it sooner. I thought of the men whose eyes are blinded by the god of this world—seeking happiness where it is not to be found—reaching a great way after it in vain—not knowing that the gospel of Christ, brings it, and lays it at their feet.—*Watchman.*

THERE ARE WHO SCATTER AND YET INCREASE.

The following anecdote, related by the Rev. Wm Whitley, A. M. at once shows the happy effect of his preaching, and the honorable liberality of his spirit. Having in a sermon warmly recommended his hearers to put in a purse by itself, a certain portion of the profits of their worldly trades, for works of piety; he observed that instead of secret grudging when objects of charity were presented, they would look out for them and rejoice to find them. A neighboring clergyman hearing him, and being deeply affected with what he had so forcibly recommended, went to him after the sermon was ended, and asked what proportion of his income he ought in conscience to give. 'As to that,' said he, 'I am not to prescribe to others, but I will tell you what hath been my own practice. You know, Sir, some years ago, I was often beholden to you for the loan of ten pounds at a time. The truth is I could not bring the year about, though my receipts were not despicable, and I was not at all conscious of any unnecessary expenses. At length I inquired of my family what relief was given to the poor; and not being satisfied, I instantly resolved to lay aside every *tenth* of all my receipts for charitable purposes; and the Lord has made me so to thrive since I adopted this method, that now, if you have occasion, I can lend you ten times as much as I have formerly been forced to borrow.

FOR THE REGISTER AND OBSERVER.

'WHAT IS TRUTH.'

Eighteen centuries, with their innumerable changes, with their many revolutions have passed away, and still is this question as emphatically asked, as when Pilate first proposed it. We are all of us, nominally at least, sincere inquirers after truth; the same sacred volume contains it for all; and to that, all may go for a solution of their doubts. How is it then, that so infinite a diversity of opinion prevails, that could an impartial observer be found, his first emphatic inquiries must be, where amid this confused Babel of sects, creeds, and opinions, 'where is the spirit of Christ to be found?' 'What is truth?' We do indeed go to the Bible, to find an unerring rule of faith and practice, but do we go to it, there to learn the truth? do we go with unprejudiced minds? do we go with the childlike, humble spirit, which should characterise the sincere searcher after truth; or is it not rather with our opinion formed, by early instruction and cherished associations? do we not go rather to confirm old and darling theories, than to seek that truth which is from above? Would all approach the fountain of divine truth, with the same spirit as did the learned and candid Rammohun Roy, how different would be the result of their investigations? We do not mean to assert that there would be entire uniformity of sentiment, we do not mean that one creed, one sect, would prevail throughout Christendom, that all the varieties of mind would arrive at the same conclusions; but we do mean there would be more of endoring piety, more of the true spirit of gospel truth in the world than can at present be found. To believe, or even suppose it possible, that all men, varying as they do in native powers of thought, depth of feeling, in education, and the circumstances which influence and form the character, could adopt the same theoretical views on the all important subject of religious truth, would be vain, and worse than vain. While scarcely any two individuals view any subject even of the most trivial moment, through the same medium, while the effects of the mental and moral vision are so modified by early association, by a thousand imperceptible circumstances, it were irrational to suppose, that the great doctrines of our faith can be received alike by all. We believe indeed this very diversity most wisely ordained by the infinite wisdom of God, to keep alive a stronger and more heart-felt interest, on the great subjects of our eternal interest.

While then, the general principles of religious truth are unchanging in their nature, rising far above the region of party or prejudice, a solemn responsibility rests upon each, to inquire for himself, and decide what the word of God does teach, 'what is truth'—the duty is equally imperative to exercise towards those, whose angle of vision may appear to him more contracted than his own; to his fellow Christians, his duty is to exercise that brightest of the Christian virtues, all enduring charity.

We look abroad upon the Christian world, and find it divided by sects and parties, instead of forming one wide brotherhood of love, united under one master, pardoning petty differences, in the one great work of spreading his gospel throughout the world. In this wide survey, we find not one sect which has not much of truth, not one wholly free from the intermixture of human error. Can the true follower of Christ, the disciple of 'Him who went about doing good,' doubt for a moment with regard to his duty? Surely not. Be it his to lighten the load of human suffering, like his Divine Master to do the will of his Father and their Father, of his God and their God—seeking ever by his example and influence, to remove the partition walls, which divide the Christian world; or if they must still stand, at least to lower them so much, that Christians of opposing sects may reach above them, and extend the hand of cordial recognition to their brethren of other names. Let their walls of separation be so lessoned, as to admit of their uniting in all works of charity and love, that they may feel there is yet much of common ground.

Whatever doubt may prevail upon some speculative points, not materially effecting our highest interests; enough is clearly revealed, to guide us along the path of duty. Of this, we may be convinced, 'that to love the Lord our God with all the heart and mind, and our neighbor as ourselves,' to love, imitate and adore that Savior who suffered and died for the redemption of a guilty world,— that his is truth, that it has been so from the days of Pilate to the present moment, truth which is enduring in its very nature; and as it ever has been, so must it continue to be, the truth, while time itself shall endure.

—'Do thou my steps control—
Erect devotion's temple in my soul;
And there, my God! my King! unrivalled sway;
So let existence, like a Sabbath day,
Glide softly by, and let that temple be
A shrine devoted all to truth and thee.'

L. E. P.

'AMEN AT A VENTURE.'

The early American settlement of New Design,—now in Monroe county,—was visited by a respectable and pious Baptist minister from Kentucky by the name of Dodge. At that period the people who were religiously disposed were Baptists or Methodists, who met together on Sabbaths for social worship. While thus assembled, one Lord's day, Elder Dodge, who was a good looking man, and decently attired, came in, an entire stranger. William Murray, a pious Methodist brother, suspecting from his appearance and deportment that the stranger was a preacher, or at least a praying man, invited him to pray. Dodge had a very solemn and feeling manner in prayer, that greatly affected the feelings of a little Dutch brother and Methodist, who was very much in the habit of pronouncing the audible *amen* during the prayers of such persons as he knew to be pious and had confidence in. But here was a perplexing case. The Speaker was an entire stranger, his character and profession known to no one present. The little Dutchman meditated for a while, appeared to be burdened in spirit, and at last, under the exciting feelings of the prayer, exclaimed with peculiar force of utterance, 'amen at a venture.'

FOR THE REGISTER AND OBSERVER.

CONVERSION. NO. 2.

If the views, which we expressed in our last number concerning the intimate connexion between the doctrines of the Trinity, Total Depravity and Election, and the religion of excitement, are correct, it will follow that as these doctrines lose their harshness, the religious character will be less founded on and nursed by excitement. And we think this will be the case; that excessive and convulsive excitement will cease from churches, as these peculiar doctrines are held by fewer persons, and are less warmly advocated by those who so hold them. There may have been as yet no remarkable, avowed falling away from the strict, unbending views, which have characterized many denominations among us, yet these views are not so frequently, so constantly expressed, as was a short time since thought necessary in believers. They are gradually losing their hold on the minds and hearts of those who still profess to maintain them, and we may confidently expect the time to come, in which the great body of Christians will have entirely abandoned or at least softened away the above mentioned, distinctive views, which have been so long entertained by them. And we think that now we hear of fewer general excitements pervading and stirring whole communities, than we did some years since, though we still hear of single churches, or of several united by neighborhood, in which many sudden conversions have taken place. Shall we say then that we believe the time is coming when all excitement will cease from among our churches? Not at all, on the contrary we think we can see signs of a deeper, more vital and heart-moving excitement, than has ever yet been known. We believe that the time will come, when we shall not hear that one church or another has experienced a revival, but that all churches are animated with that spirit of obedience to God's will, and readiness for his service, which are well pleasing in his sight. That time may be and probably is far distant, but we believe that it must come as surely as Christianity is man's only hope and support; and we believe that its approach will be hastened, as purer and simpler and worthier conceptions of the nature of religion, and of man's connection with and relation to his Heavenly Father, prevail. As higher views of man's nature and capacity succeed the narrowing and cramping doctrines, which, as far as possible, have depressed and disheartened men, have checked their aspirations, damped their hopes, and compelled them almost to sit in despair under the shadow of an all-embracing necessity, we may hope to see them starting from their lethargy, and resuming their place, as free, responsible beings in the universe of the All-Wise and All-Good Father. Then we may expect to see men not occasionally aroused from their death, and seeking fearfully and convulsively for salvation, but living out in their daily business, the religion of love and submissive trust. We may hope to see then not the excitement of a day or a year, but the excitement of a life devoted to God.

'But before that joyful time comes, do you not think that men may be awakened from their sins, and led to inquire for the way to salvation, by occasional excitement?' We believe that many men have been startled from their death-like sleep of sin and indifference, by these fearful convulsions, and for every such deliverance we are rejoiced. And we believe also that many a sinner has been aroused from his suicidal sleep, by the vivid lightning playing around with destruction, and he has felt it to be the messenger of the Divinity to call him home from his wanderings, and he has listened to the call and lived. We believe also that the sudden death of a friend has spoken in tones of utmost solemnity to many a worldly man, and has warned him to fly from the more dreadful death of sin. We believe that the hurricane, tearing away all a man's most valued, earthly possessions, has summoned him to put his trust in the never-failing treasure, laid up in Heaven. But even the lightning, and the sudden death, and the hurricane, are often unheeded, and far the greater part of those, who enjoy the mild air, and the loved friends, and the refreshing breezes without gratitude to the Giver of them, are unmoved by the Divine voice, speaking in its more fearful tones. And further, the dreadful lightning is not man's constant light, but the mild and renovating sun, and the lightning is only sent occasionally to remove the impurities of the atmosphere; and sickness is not man's natural state, but health; neither is the whirlwind always raging around us. Thus we believe it is in the religious state of man. Occasionally the lightning of excitement may flash upon and open the eyes of coldness and unbelief, but far oftener even this lightning will be unheeded by him, who is insensible to the mild and cheering rays, which are ever flowing from nature and the Bible.

We believe then in sudden conversions, but we believe in them only as the moments in which men have been startled from their sleep, and led to ask for the way of salvation. Without a permanent reformation of life and devotion to God's service, we believe that what is called an instantaneous conversion is of no more avail, than is the repenting resolution of the sinking mariner, who with the passing of the danger forgets his prayers and resolutions, and remains the same hard-hearted forsaker of God. The three thousand, who were baptized on the day of Pentecost, were only converted so far as they turned from their evil ways, and served God with newness of life. Let us endeavor to get that steady, ever-increasing faith and love, which shall purify and sanctify our souls, and enable us to attain to the resurrection of the just. Let us with St. Paul not consider ourselves as having already attained, or as being already perfect, but follow on, forgetting those things that are behind, and pressing forward for the prize set before us by Jesus.

H. H. J.

For the Register and Observer.

JOHN WOOLMAN. No 2.

John Woolman, in the Journal of his Life and Travels, traces his own religious character to influences of the Scriptures, and a religious education.

'Through the care of my parents,' he writes, 'I was taught to read as soon as I was capable of it; and as I went from school one seventh day, I remember, while my companions went to play by the way, I went forward out of sight, and sitting down I read the 22d chapter of the Revelations. "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," &c. and in reading it my mind was drawn to seek after that pure habitation, which, I then believed, God had prepared for his servants. The place where I sate, and the sweetness that attended my mind, remain fresh in memory.

'The pious instructions of my parents were often fresh in my mind when I happened to be among wicked children, and were of use to me. My parents having a large family of children, used frequently after meeting on *first days*, to put us to read in the holy Scriptures, or some religious books, one after another, the rest sitting by without much conversation; which, I have since often thought, was a good practice. From what I had read and heard, I believed there had been in past ages, people who walked in uprightness before God, in a degree exceeding any thing I knew or heard of, now living; and the apprehension of there being less steadiness and firmness, troubled me while I was a child.'

The exceeding tenderness of his conscience is next exhibited in an incident, which, very suitably, has often been inserted in children's books, but it may still be new to some juvenile readers, and is a beautiful and affecting instance of the correcting power of principle.

'A thing remarkable in my childhood was, that once going to a neighbor's house, I saw on the way a robin sitting on her nest, and as I came near she flew off, but having young ones, flew about, and with many cries expressed her concern for them; I stood and threw stones at her, till one striking her, she fell down dead. At first I was pleased with the exploit, but after a few minutes was seized with horror, at having in a sportive way, killed an innocent creature, while she was careful for her young; I beheld her lying dead and thought those young ones, for which she was so careful, must now perish, for want of their dam to nourish them; and after some painful considerations on the subject, I climbed up the tree, took all the young birds and killed them; supposing that better than to leave them to pine away and die miserably. I felt, in this case, that the scripture was fulfilled, 'The tender mercies of the wicked are cruel.' I then went on my errand, but for some hours I could think of little else than the cruelties I had committed, and was much troubled. Thus He, whose tender mercies are over all his works, hath placed a principle in the human mind, which incites to exercise goodness towards every living creature; and this being attended to, people become tender hearted and sympathizing; but being frequently and totally rejected, the mind becomes hardened in a contrary disposition.'

Woolman, like every human being, in whom the good and the evil principle, the law of the members and the law of the mind, must struggle, before evil can be overcome of good, and the spiritual and moral nature triumph over the animal and the purely selfish, fell into the weaknesses and follies of childhood and youth; but the true beauty and value of his example consists in the moral susceptibility of his nature, and the ultimate authority which the moral principle obtained over every other in his heart and life, through the vigilant efforts of self-discipline. The means by which he cleansed his way were those which are the defence of the youthful virtue of all. 'I cherished,' he says, 'a love and esteem for pious people.' 'My dear parents, admonished me in the fear of the Lord, and their admonitions entered into my heart.' He acknowledged that evil communications corrupt good manners, and avoided such company as might be a snare to him; and, he proceeds,

'I kept steadily to meetings; spent *first days* chiefly in reading the Scriptures and other good books; and was early convinced in my mind, that true religion consists in an inward life, wherein the heart doth love and reverence God the Creator, and learns to exercise true justice and goodness, not only toward all men, but also toward the brute creatures—That as the mind is moved by an inward principle, to love God as an invisible incomprehensible Being; by the same principle it is moved to love him in all his manifestations in the visible world. That as by his breath, the flame of life was kindled in all animal sensible creatures, to say we love God as unseen, and, at the same time exercise cruelty toward the least creature moving by his life, or by life derived from him; is a contradiction in itself.

Bigotry and uncharitableness were strangers to the generous bosom of John Woolman. He says, 'I found no narrowness respecting sects and opinions; but believed that sincere upright hearted people, in every society, who truly love God, were accepted of him;' and he continues,

'As I lived under the cross, and simply followed the openings of truth, my mind, from day to day, was more enlightened. While I silently ponder the change wrought in me, I find no language to equal it, nor any power to give another a true idea of it. I looked upon the works of God in this visible creation, and an awfulness covered me; my heart was tender and often contrite, and universal love to my fellow-creatures increased in me. This will be understood by such as have trodden the same path. *Some glances of real beauty may be seen in their faces, who dwell in true meekness.* There is a harmony in the sound of that voice to which divine love gives utterance, and some appearance of right order in their temper and conduct, whose passions are regulated; yet all these do not fully show forth that inward life to such as have not felt it, but this white stone and new name is known rightly to such only as have it.'

When Woolman arrived at the age of twenty one he left his father's house. Until then he had been employed in agriculture, but being come to man's estate he went into the world on his own account. He was hired by a trader at Mount Holly 'to tend shop and keep books.' He entered upon this business in a spirit, which, it were happy for the world, if every young man should be informed with when he assumes the resposibilities of manhood—he was indeed 'shed with the preparation of the gospel,' and he kept his heart diligently. 'At home,' he says, 'I had lived much retired; and now having a prospect of being much in the way of company, I felt frequent and fervent cries in my heart to God, the Father of mercies, that he would preserve me from all taint and corruption; that in this more public employment I might serve Him, my gracious Redeemer, in that humility and self-denial, with which I had been, in a small degree exercised in a more private life.' These cries 'for wisdom and strength' were mercifully answered, for though he found himself 'encompassed with difficulties,' which were the natural temptations and trials of business, he found, though he had *left his father's house outwardly, his heavenly Father was merciful to him beyond what he could express.* Instead of yielding his mind, heart, and practical habits passively to the influences of bad company, and evil counsel, he turned the beneficent influence of his example and conversation upon those who might have corrupted him. The manner in which temptation purified him, he thus describes,

'And now as I had experienced the love of God through Jesus Christ, to redeem me from many pollutions, and to be a succor to me through a sea of conflicts, with which no person was fully acquainted; and as my heart was often enlarged in this heavenly principle, I felt a tender compassion for youth, who remained entangled in snares like those which had entangled me from time to time: this love and tenderness increased; and my mind was more strongly engaged for the good of my fellow creatures. From inward purifying, and steadfast abiding in it, springs a lively operative desire for the good of others. About the twenty third year of my age I had many fresh and *heavenly openings*, (openings of his mind to the reception of divine truth) in respect to the case and providence of the Almighty over his creatures in general, and over man as the most noble amongst those which are visible. And being clearly convinced in my judgment, that to place my whole trust in God was best for me, I felt renewed engagements, that in all things I must act on an inward principle of virtue, and pursue worldly business no further than as truth opened my way therein.

Most of the great questions of public virtue and happiness which agitate the practical moralists of our day—temperance—peace—slavery—and the religious education of seamen—were apprehended by the humble John Woolman, and he left behind him tender expostulations, against those practices that worldly policy and animal passions have sanctioned for ages. It was not the genius of his age that enlightened his mind upon these subjects—it was his own heart and conscience, and that religion, in the reception and profession of which, he called no man master. If ever the true dictates of piety, love, and justice were original to a man, they were to John Woolman. These principles were the laws of his mind, the oracles of his mouth, the soul of his conduct, the true elements of his moral life; and as the representative and illustration of his principles, his sentiments and example form that beautiful study which Lamb has commended to those who would do likewise.

One of Woolman's finest traits was moral independence entire freedom from the fear of man. The following is an example of his honest courage.

'About the time called Christmas, I observed many people from the country, and dwellers in town, who, resorting to public houses, spent their time in drinking and vain sports, tending to corrupt one another, on which account I was much troubled. In one house in particular there was much disorder; and I believed it was a duty on me to go and speak to the master of that house. I considered I was young, and that several elderly friends in town had opportunity to see these things; but though I would gladly have been excused, yet I could not feel my mind clear.

'The exercise was heavy: and as I was reading what the Almighty said to Ezekiel, respecting his duty as a watchman, the matter was set home more clearly; and with prayers and tears I besought the Lord for his assistance, who, in loving kindness, gave me a resigned heart: then, at a suitable opportunity I went to the public house; and seeing the man, amongst much company, I went to him, and told him, I wanted to speak with him; so we went aside, and there, in the fear of the Almighty I expressed to him what rested on my mind; which he took kindly, and afterwards shewed more regard to me than before. In a few years after he died, middle-aged; and I often thought, that if I had neglected my duty in that case, it would have given me great trouble; and I was humbly thankful to my gracious Father, who had supported me therein.'

The practice of slave-keeping, and the sale and transfer of slaves, appeared to Woolman a great sin. Taking a journey into Virginia his benevolent feelings were strongly called forth in behalf of the slave.

'Two things,' he observes, 'were remarkable to me in this journey. First, in regard to my entertainment; when I ate, drank, and lodged free-cost with people who lived at ease on the hard labor of their slaves, I felt uneasy; and as my mind was inward to the Lord, I found, from place to place, this uneasiness return upon me at times, through the whole visit. Where the masters bore a good share of the burthen, and lived frugally, so that their servants were well provided for, and their labor moderate, I felt more easy; but where they lived in a costly way and laid heavy burthens upon their slaves, my exercise was often great, and I frequently had conversation with them in private, concerning it. Secondly: This trade of importing slaves from their native country being much encouraged amongst them, and the white people and their children living so generally without much labor, was frequently the subject of my serious thoughts. And I saw in these southern provinces so many vices and corruptions, increased by this trade and this way of life, that it appeared to me as a dark gloominess hanging over the land; and though now many willingly run into it, *yet in future the consequence will be grievous to posterity* I express it as it hath appeared to me not once, nor twice, but as a matter fixed on my mind.'

The persuasion of the wrong-doing of slave-keeping, and the retributions which must follow it, were too strongly impressed upon Woolman's mind to permit him to be silent in respect to it, however he might offend the prejudices, or reprove the practices of slave-holders. The offending of others was painful to him, and he might have some interest in keeping their good will at the price of integrity, but when duty and worldly wisdom set opposite motives before him, his principles always determined for self-sacrifice.

'In this case, he says, 'I had a fresh confirmation, that acting contrary to present outward interest, from a motive of divine love, and inward regard to truth and righteousness, and thereby incurring the resentments of people, opens the way to a treasure better than silver, and to a friendship exceeding the friendships of men.'

Being able to express himself correctly in writing, Woolman was often called by his neighbors to write their wills, but whenever they made bequests of their negroes he declined the service, though it was 'profitable.' On one occasion a man having received a dangerous bodily injury, sent for Woolman to write his will, and in dictating, the testator declared to which of his children he would give a young negro. Woolman says,

'I considered the pain and distress he was in, and knew not how it would end; so I wrote his will save only that part concerning his slave, and carrying it to his bedside read it to him; and then told him in a friendly way, that I could not write any instruments by which my fellow creatures were made slaves, without bringing trouble on my own mind: I let him know that I charged nothing for what I had done; and desired to be excused from doing the other part in the way he proposed. We then had a serious conference on the subject; at length, he agreeing to set her free, I finished his will.'

It is curious to read Woolman's account of the treatment of slaves about 1750 in the southern provinces, and painful to know that to this day little melioration has taken place in the economy of slavery—the same scant provision to field negroes—the same stripes for offences—the same disruption of families—the same neglect of their education yet obtains, and yet finds white men and wise men to perpetuate such practices, and to vindicate them.

In 1762, Woolman published Considerations on the Keeping of Negroes. The yearly meeting offered to pay the expense of publication, but Woolman chose rather to defray it himself, and he chose also to *sell* this tract, believing that those who purchased would read it, and the price charged was only the cost. Many of the tracts were distributed in New Jersey and Pennsylvania, and others were sent to Virginia, New York, and Rhode Island. His arguments against slavery were those of reason, religion, and equity—the moral evil set against the worldly gain—the brother's claim against self-interest—the wrong done to society against the poor profit of individuals—the ultimate retribution against the present specious good. How much good his holy remonstrances might have done we know not—for good effected is not only apparent benefit to society, but resistance and prevention of that excess of wrong to which all unchecked and unreproved wrong-doing of course tends—and for the latter there can be no measure and rule of calculation.

It is enough to attach great principles to the proper name of their friends and vindicators. 'The world knows nothing of its greatest men,' says that beautiful poet, Henry Taylor. The world too often knows and praises little its greatest benefactors, but those 'not scorned in Heaven, though little noticed here' enjoy the reward of their services to mankind in the fruits of them: and the exceeding peace of them that promote 'peace on earth, and good will to men' has doubtless been awarded to the good John Woolman, though he is scarcely known beyond his own society, and is, that we know of, commended only in books by the simple-hearted Charles Lamb, and the Christian moralist, Johnathan Dymond. R. E.

MR WARE'S LETTERS FROM ROME.

Our Readers will be gratified to have an early taste of the beauties of the new series of letters which Rev. William Ware is publishing in numbers, in the Knickerbocker Magazine.

We copy a few passages from the first Letter. Piso, a Roman who has embraced Christianity, is writing from Rome to Fausta at Palmyra.

He begins his letter by describing his charming palace near the banks of the Tiber. In giving a picture of his study, he describes with infinite grace and feeling, amongst other ornaments, two which are very remarkable.

STATUES OF MOSES AND OF CHRIST.

I will not weary you with any more minute account of my new dwelling, leaving that duty to the rendier pen of Julia. Yet I cannot relieve you, till I have spoken of two of the statues which occupy the most conspicuous niche in the library. You will expect me to name Socrates and Plato, or Numa and Seneca. These are all there, but it is not of either of them that I would speak. They are the venerable founders of the Jewish and Christian religions, Moses and Christ. These statues, of the purest marble, stand side by side, at one extremity of the apartment; and immediately before them, and within the wondrous sphere of their influences, stands the table at which I write, and where I pursue my inquiries in philosophy and religion. You smile at my enthusiasm, Fausta, and wonder when I shall return to the calm sobriety of my ancient faith. In this wonder there are a thousand errors—but of these hereafter. I was to tell of these sculptures. Of the statue of Moses, I possess no historical account, and know not what its claim may be to truth. I can only say, it is a figure truly grand, and almost terrific. It is of a size larger than life, and expresses no sentiment so perfectly as authority—the authority of a rigorous and austere ruler—both in the attitude of the body, and the features of the countenance. The head is slightly raised and drawn back, as if listening, awe-struck, to a communication from the God who commissioned him, while his left hand supports a volume, and his right grasps a stylus, with which, when the voice has ceased, to record the communicated truth. Place in his hands the thunderbolt, and at his feet the eagle, and the same form would serve for Jupiter the Thunderer, except only that to the countenance of the Jewish prophet there has been imparted a rapt and inspired look, wholly beyond any that even Phidias could have fixed upon the face of Jove. He who wrought this head, must have believed in the sublimities of the religion whose chief minister he has made so to speak them forth, in the countenance and in the form; and yet who has ever heard of a Jewish sculptor?

The statue of Christ is of a very different character; as different as the Christian faith is from that of the Jewish, notwithstanding they are still by many confounded. I cannot pretend to describe to you the holy beauty that as it were constitutes this perfect work of art. If you ask what authority tradition has invested it with, I can only say that I do not know. All I can affirm with certainty, is this, that it once stood in the palace of Alexander Severus, in company with the images of other deified men

and gods, whom he chiefly reverenced. When that excellent prince had fallen under the blows of assassins, his successor and murderer, Maximin, having little knowledge or taste for what was found in the palace of Alexander those treasures were sold, and the statue of Christ came into the hands of a distinguished and wealthy Christian of that day, who, perishing in the persecution of Decius, his descendants became impoverished, and were compelled to part with even this sacred relic of their former greatness. From them I purchased it; and often are they to be seen, whenever for such an object they can steal away from necessary cares, standing before it, and renewing, as it would seem, their vows of obedience, in the presence of the founder of their faith. The room is free to their approach, whenever they are thus impelled.

The expression of this statue, I have said, is wholly different from that of the Hebrew. His is one of authority and of sternness; this of gentleness and love. Christ is represented, like the Moses, in a sitting posture, with a countenance, not like his raised to heaven, but bent with looks somewhat sad and yet full of benevolence, as if upon persons standing before him. Fraternity, I think, is the idea you associate with it most readily. I should never suppose him to be a judge or censor, or arbitrary master, but rather an elder brother; elder in the sense of wiser, holier, purer; whose look is not one of reproach that others are not as himself, but of pity and desire; and whose hand would rather be stretched forth to lift up the fallen, than to smite the offender. To complete this expression, and inspire the beholder with perfect confidence, the left hand rests upon a little child, who stands with familiar reverence at his knee, and looking up into his face, seems to say, 'No evil can come to me here.'

Opposite this, and at the other extremity of the apartment, hangs a picture of Christ, representing him in a very exact accordance with the traditional accounts of his features and form, a description of which exists, and is held authentic, in a letter of Publius Lentulus, a Roman of the same period. Between this and the statue there is a close resemblance, or as close as we usually see between two heads of Cæsar, or of Cicero. Marble, however, is the only material that suits the character and office of Jesus of Nazareth. Color, and its minute effects, seem in some sort to degrade the subject. I retain the picture, because of its supposed truth.

ORIGINALITY OF JESUS.

Jesus was singularly free from every thing merely local and temporary. He has no feature of the conventional or artificial man. Though born and brought up a Jew, there is nothing Jewish in the genius and complexion of his mind. There is nothing in his character by which you can determine the age or people, to which he belonged, nor the circumstances amid which he had grown up. Indeed it is difficult for us to conceive of his character as ever having been formed. We are almost compelled to look upon it as a spontaneous production, as coming into the world all ready formed, perfected and finished by the Creator's hand at one stroke. It is this completeness, and this fidelity to universal human nature, that enable him to commend himself to all men of all times, nations, sects, and creeds. Eighteen hundred years have rolled away since he was on the earth. Mighty revolutions have changed more than once the face of the moral and intellectual world; his countrymen have been scattered to the four winds of heaven; the empires which in his day were in the pride of their strength and the zenith of their glory, have passed beneath the sway of the conqueror, fallen to pieces and mouldered to dust; new tribes and new peoples have issued forth from the depths of the forest, passed on and off the stage, and been succeeded by others still; new sciences, new arts, new laws, new thoughts, new feelings, new languages, new forms of government, new religions, and new modes of life, have sprung up; and yet his character is as young, as fresh, as modern if I may so speak, as though he had been the playmate of our childhood, and the companion of our youthful studies,—is as faithful a type of human nature as it is developed to-day in this Western world and in this free republic, as it was of human nature, as it was developed in the multitudes that thronged to hear him, as he went preaching through the cities of Judea and Galilee. Through the lapse of ages, and all the changes that time works in the things of this world, it has not been outgrown, has acquired nothing of the antique, the superannuated, the obsolete. Here is a proof of the universality of his nature. He was no Sadducee, no Pharisee, no Jew, no Gentile; HE WAS A MAN, true to universal human nature. The elements of his mind and heart, were the elements of all minds and hearts. Herein was his peculiarity. He was peculiar in that he was not peculiar, in his entire freedom from all idiosyncrasy, in being marked by nothing which does not belong to the universal mind and heart of Humanity.

With this character we may readily predict that his love will not be confined to his family and friends, to the individuals of a particular caste, class, sect, party, or country; but that it will be free, impartial, and universal. His sympathy will be awakened by man and by man only. All the factitious distinctions of Society will disappear before him; kings, priests, nobles, patricians, plebeians, thrones, sceptres, diadems, and mitres, all will vanish away, and there will stand before him only men, human beings in their moral strength or moral weakness, in their beauty, or their deformity. Man and men, not tribes and nations, man and men, not classes, orders, or estates, he will see, love and die to redeem. This is his glory. This gives him the title, more honorable than any nobility ever bore, of the SON OF MAN. This makes him the savior of mankind. This endears him to simple Humanity throughout all time and space, establishes his empire over the universal mind and heart, builds the temples which bear his name, and tunes the millions of voices which on each successive sabbath day, throughout all the earth, shout forth his praise in glad and loud hosannas.

In this, I see the originality and the peculiarity of Jesus. He was the first of our race in whom the sentiment of the universal brotherhood of the human race was developed; the first who had died a martyr to his love of mankind. His life was the earliest revelation of philanthrophy, and he was the first who, sinking all considerations of father, mother, sister, brother, friend, country, creed, school, sect, party, tribe, people, order, class, estate, could let the fountains of his love overflow for simple Humanity, who could die for man as man. He was the first whose love begat Humanity; and through him the human race is installed; and the good man directed henceforth to find his household and friends and countrymen in Humanity; and a neighbor in whomsoever needs his kind offices. With him philanthropy, love, to man as man, was born; and well did Heaven's hosts shout at his birth, 'Peace on earth and good will to man,' as well as 'Glory to God in the highest.'

FOR THE REGISTER AND OBSERVER.

LITTLE JOYS.

[From the 'life of Quintus Fixlein.']

Little pleasures taste like home-made bread which never cloys, great ones like sugar-cake which soon brings on satiety. We should not only not suffer ourselves to be tormented by trifles, but even find pleasure in them, not merely extract their poison bag but their honey bag also: and though the midget on the wall can often disturb us, yet even the midgets should afford us entertainment. For city life and its minutiæ, for which the curate has an inborn taste, we must acquire an artificial taste, in order that we may love it without reflecting upon it, in order that we may, however far it may fall below the true life of humanity, still enjoy it, like another branch of that life, as poetically as we do at its representations in Romance. The most exalted man loves and seeks things, of the same kind with those which the lowest conditioned man seeks, only on higher grounds, and in higher ways. Let every minute, man, be to thee a full life! Despise anxiety and *desire* the future and the past! If the Second-Hand is not a finger-post for thee pointing to a paradise within thy soul, the month hand is still less so, for thou livest not from month to month, but from second to second! Enjoy thy existence more than thy mode of existence, and let the dearest object of thy consciousness be this consciousness itself! Do not make thy *present* a mere mid-way to the future, for that is truly nothing but a coming present, and every slighted present was really once a longed for future!—venture not into lotteries—stay at home—neither give nor frequent great feasts—travel not six months at a time! Hide not from thyself by an extensive establishment thy household, thy chamber, thy acquaintance! Despise life in order to enjoy it! Become familiar with the neighborhood of thy life, every plank, every nook, and quarter thyself, cuddling together, in the last and most domestic winding of thy snail shell! Regard a metropolis as only a collection of villages, and a village only as a street taken out of a city, fame as a neighborly confab at the street door, a library as a learned conversation, joy as a second, sorrow as a minute, life as a day, and three things as all in all, God, Creation, Virtue!

[From Jewett's passages in Foreign Travel.]

A PARISIAN SABBATH.

Nous avons une litterature, une philosophie, une *religion* * * * Chose, remarkable! aucune nation dans l'univers n'a peutetre pris plus de soin que la France, de sa civilization *morale*: elle en recuille maintenant les fruits.

Journal des Debats January, 1837.

'Thank God,' said I, as this morning I read the article from which the above sentences are taken—'thank God, religion has at length been restored to France. The evidence of such restoration may be doubtless seen in thronged churches, in the periodical press, in the literature, and particularly in the observances of those sacred institutions, which religion claims as peculiarly her own. The Sabbath, I have been taught to believe, is one of those institutions. It will be scrupulously observed by a people, who with their philosophy and their literature, possess a *religion*, and who have taken the extremest care of their intellectual and moral cultivation. 'I will walk abroad' continued I. It is a pleasant Sabbath morning. I wish to contemplate one impressive proof of the moral regeneration France. I shall doubtless wander through tranquil streets, amidst a serious population bending its course piously towards the sanctuaries; every moment will my eye and ear bear witness, that the mighty heart of the city, for six days deeply agitated, has found a much desired Sabbath of rest.'

I had moved hardly twenty paces from No. 16, Rue de Rivoli, when my ears were saluted by the beating of drums, and the music of a martial band. A thousand soldiers were following these sounds into the Place Carrousel. A review was about to take place. I had witnessed many similar reviews on the same spot, but never before on the Sabbath.—'Well,' said I, 'so far as the military are concerned, Paris does not, according to my notion, seem to be rallied about the banners of the Prince of Peace.'

Watching the manœuvring of several companies of the National Guards, I soon lost in laughter all recollection of the sanctity of the time. There can be no wider chasm between the physical appearance of men, than that which separates the National Guards from the Troops of the Line. How pitiful seem the latter, in those long grey coats and red pantaloons! How villanously diminutive is their stature! What good for nothing expressions look blank on their visages! And yet they handle their muskets with a precision, harmony and dexterity that proclaim in every instant the omnipotence of the drill. But at their side is ranged a battalion of National Guards.

Behold their portly stomachs, their massive frames, their fine complexions, their plump cheeks, their eyes full of expression, and their tout-ensemble abounding in consequential citizenship. They are your martial personification of the *embonpoint*, the idea of that word in another vehicle; the Falstaff a la Francaise. These are the men unto whom, by its sixty sixth article, is confided the protection of the Charter of 1830. They are men of business.—They have pecuniary interests in society, and of course are interested in the preservation of public tranquillity. They are the peculiar security of Louis Philippe and his throne. Still do they look any thing but martial; and as for their bearing, it is altogether unsoldier like. Your National Guard marches along behind a pair of spectacles, caring little for his gait, still less for his musket; laughing with his comrade, joking with his captain, or muttering to himself; mistaking 'shut pan' for 'shoulder arms,' and apparently requiring for the correspondence of his step with time, the benefit of legs visibly chalked 'left,' 'right.' When on duty, he is half the time laughed at by others, and the remaining half by himself. He knows that he cuts a laughable figure, that he is each night burlesqued upon the stage, and caricatured in every print shop under the words, 'Tribulations of the National Guards.' Hence has he no particular ambition to look or walk the soldier. Sometimes he parades in a huge cloak; sometimes he marches smoking a cigar; sometimes he 'orders arms' to take snuff; and always is he talking, always does he laugh at his awkward blunders in tactics, and always does he look fat. Indeed slenderness and angularity are no longer national features. The age of beau marquesses has gone by. The French men are fat, the French women are fat, and so far as fatness is concerned the French children are following in the footsteps of their parents.

Leaving the military parade, I directed my steps towards the Musee Royale. I perceived its huge doors swung widely open, while hundreds were rushing through them, and thousands were wandering within, among its works of art in marble and on canvass. 'Pray,' said I, to a crimsoned liveried huisseir at the portal, 'is the Louvre open on the Sabbath?' 'Certainly, sir,' replied he, 'this is the *only* public day. The Royal Family visit it on Monday—on other week days it is open to those who have permission, or passports, but all the world are free to enjoy it on the Sabbath.' I took a turn through the apartments. They were thronged with the middle and lower classes; with respectable gentlemen in the red ribbon; with countrymen in wooden shoes; and grisettes in clean white caps. Sympathy with art, thought I, is indeed wide in this metropolis. It thrives under a dirty jacket as beneath an embroidered mantle, but Paris artistical is any thing but Paris evangelical.

Quitting the Louvre, I walked up through the Garden of the Tuilleries, and here the scene was far more stirring, and ten thousand times more brilliant than that I had just left. Some hundreds were reading newspapers, other hundreds were lounging listlessly upon the seats; hundreds of bucks were sporting their canes, and an elegant gait through the promenades; hundreds of ladies wandered in magnificent attire around the fountains; a thousand children jumped the rope, or drove their hoops in every direction, while their nurses, those Champaigne nurses in hale red cheeks, and broad outspreading bosoms! laughed, danced, chatted, and thus responded with exuberant joy, to all the shouts and all the laughter of the creatures under their charge. 'This is certainly a very delightful scene,' said I, 'but it seems to be distinguished from its brethren on week days, only by more resolved enjoyment, more loud, impetuous sport.' By a New Englander who had been accustomed to *keep* Saturday night with scrupulous observance from sundown onwards, and who, moreover, in boyhood had been taught, that even an idle whistle upon the Sabbath was a profanation of its holiness, such a scene could hardly be deemed in harmony with the fourth commandment. Indeed I was on the eve of running back to my apartment for a moment, just to see whether I had read aright the article from which is taken the motto of this sketch. And then again was my step arrested by the apprehension that I was falling into that worst and narrowest of all prejudices—the applauding or condemning of others' habits according as they correspond with, or deviated from the standards which I had been accustomed to contemplate in my own country. 'Notwithstanding all I have seen and am seeing,' said I, 'the Parisians may have as much religion as any people on the face of the earth, only they are a little peculiar in their forms of keeping holy the Lord's day;' and so I walked on past the obelisk to the Champs Elysees. I found the Champs Elysees thronged.

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Moving down the rue St Honore, I found its shops all open. The milliners were sewing and ogling at the windows; the shoemakers were beating their lasts; the legs of the tailors were crossed; the hatters were at work; the saddlers were at work; the trunkmakers were at work; the ribbon-seller sold her ribbons; the marrou-roaster sold his marrous; the patissior sold his *pate de foie gras*, and at 'Aux Palmiers' I saw, as on any profane day, its black-eyed divinity shrined within her accustomed pyramids, all transparent, her pastilles and her bonbons. At length I stood before St. Roch. Ah here is a church at last,' said I. Entering, I found it crowded. The Catholic service was proceeding in company with the most solemn and impressive music. Far be it from me to insinuate any thing derogatory to the motives which led that throng within those walls. It is one of my pleasures to give pictures true though faint they may be, of some scenes which pass before me. I do not wish to distort the scenes within this sanctuary. I saw there many kneeling forms, many devout expressions, and the eyes of many turned heavenwards, whose thoughts, I trust, were on the same divine pilgrimage. I sincerely hope that this may be a type of all Paris, nay, of all France.

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Dining at the Trois Pires, I cogitated how I should spend the evening. 'Were I in Boston,' said I, 'I might join the throngs which in a few hours will crowd the churches and prayer meetings; but I am in Paris; Garcon, le Courrier des Theatres! Bein Monsieur! From this little periodical I ascertained that I could choose between three Royal Operas, twenty-one Theatres, and two Concerts. Shall I go to the Italians, said I, for Grisi and Rubini, and Tambarini and La Blache; and where may be seen the best blood and the best diamonds of Paris? Or shall I to the Grand Opera for Taglioni, with the bravoes and boquets momently rained down upon her? Or shall I enjoy the soft voice of Damoreau Cinti at the Opera Comique? But here again are the Theatres. Mademoiselle Mars plays at the Francais, and Lemaitre at the Varites. Shall I see performed the 'Three Hearts of Woman' at the Vandeville, or this piece, entitled, 'Vive le Diable' at the Porte St Martin? But here, moreover, are the concerts. Which shall be patronised, Jullien's or Musard's? Paying one franc, you may enjoy two hours of the finest music in the world. I resolved upon Musard's. In his magnificent rooms were ninety musicians, playing for their own, and the pleasure of two thousand hearers. How many Parisians are engaged in giving and receiving theatrical pleasures! said I to myself, as the last strain of one of Musard's fine quadrilles died upon my ear. What with two concerts, twenty-two theatres, and three opera houses, there cannot be less than fifteen hundred artists. Nay, this estimate is too small, for upon the single stage of the Grand Opera you may often see at one time, more than three hundred artists. Say then, two thousand artists. And for their audiences, say eighty thousand. Imagine every inhabitant of Boston, looking, laughing, and shouting at operas, concerts, ballets, vaudevilles, dramas and melo-dramas, and you get some notion of what on a Sabbath evening is 'Paris gay.' Having taken at eleven o'clock, the usual supper of Riz-au-lait, I was about retiring to my quiet chambers I believed the amusements of the Parisian Sabbath terminated. Miserable, baseless belief! For thousands on thousands of those amusements are just beginning.

Nine masked balls are announced for this evening. The earliest commences precisely at eleven o'clock. Pray shall we look for an hour or two into the masked balls? Shall we speer at frail Cyprians through the sombre domino? Shall we join the impetuous gallopade, or whirl in the dreamy gyrations of the waltz? * * * * *

I doubt not, the fagged-out reader, who so kindly has journeyed with me through this day's scenes, will answer 'no.' That reader, I trust, will join me in saying that a sabbath in this metropolis, so far from being set apart as a day of seriousness for its religion, is only set apart as a larger receptacle for its amusements, and that if for six days the rein be flung freely upon the neck of license, upon the seventh it is cast clear over its head. Paris wants a Luther in 1836, as much as Europe wanted one in the sixteenth century. And suppose the great reformer miraculously uprisen from his grave, and unroofed Paris exhibited to him as an illustration of the progress which the mighty impulse he commenced had made. How vain would seem his noble labors! The Reformation has wrought many worthy things, but Paris moral, and Paris religious, is as if the Reformation, or any other reformation had never for a moment been dreamt of.

And now, were one to address the author of the motto to this sketch, justly might he say, 'Mr Cheyalier, you have at Paris the grandest triumphal arch in the world; you have a lovely Madeleine, a magnificent Bourse, a Louvre thronged with immortal works, a learned Sorbonne, and great literary, scientific and medical institutions. You have likewise vast military establishments; you have the glorious memory of many victories; you have a classical drama, and moreover an epic poem.—These things you have, and well may you rejoice in them; but from reverence for truth, if not for its Author, do not also lay claim to religion.

CHRISTIAN REGISTER.

BOSTON, APRIL 7, 1838.

The subjoined is one of the most remarkable documents that we have ever seen. It speaks more than volumes from the pen of the eloquent could declare, to awaken hope in degraded humanity, and to excite pity for those whom vice has made its prey. It shows how earnest is the desire of the fallen, in their reflecting and better moments, to break the chains of lust, and tread the allurements of the Tempter under their feet. It is a striking and deeply impressive picture of the divine in the soul, struggling and contending with the passions and appetites of the flesh: even in the walls of a prison soaring above and contemning that which brutalizes humanity; and uttering itself in tones of earnest and solemn entreaty and expostulation in behalf of the moral renovation of man. It shows us that many of our offending Brethren have sinned rather from *weakness* than from wilfulness: rather because Temptations have been too constant and numerous and powerful, than because their dispositions inclined them to evil. It shows that they are not voluntarily wedded to sin, but in an evil hour have been ensnared. That the connexion is hateful; and that their earnest wish is to be delivered from the contaminating and tormenting union.

There is, indeed, something sublime and thrilling in this cry from the spirits in prison. It reacheth the depths of every good heart, and it goeth up to Heaven. '*Deliver us from temptation*,' they pray to those who have the power to deliver them. And who that repeats this familiar petition to his God, and feels its need for himself, can refuse to listen to their supplication?

A VOICE FROM THE HOUSE OF CORRECTION.

'*I was in prison and ye came unto me.*'

At the House of Correction, in this City, there are hundreds of our fellow beings, once the children of fond parents, but who are now degraded and sunken, the outcasts of society; and to what do they owe their misery, and wretchedness? TO HOUSES AND SHOPS WHICH ARE LICENSED FOR THE PUBLIC GOOD. Some have been sentenced more than ten and twelve times, and for years have passed the larger part of their days in the gloomy walls of a PRISON. Yet these men and *women* have the common feelings of humanity, and yearn to be free, that they may enjoy the blessings of an indulgent Providence, in the broad rays of that sun which he causeth to rise on all his creatures—but there is a foe in ambush, lurking for their blood, at every corner of our city: they know their danger, and look forward with the deepest solicitude to the time when their sentences shall expire; they turn an imploring look to our civil fathers, as their last and only hope, and hearing that petitions were flowing in from various parts of the Commonwealth, praying that the license laws may be repealed, they have sent in their humble request, which has this day been presented in the Senate, and if any one can read it without emotion, we envy him not his feelings. It is as follows:—

To the Senate and House of Representatives of Massachusetts, in General Court Assembled:

The petition of the undersigned humbly sheweth that they are now occupants of the House of Correction at South Boston, under sentence of law for various offences and misdemeanors, and we would respectfully represent that, *without a single exception*, we consider that we owe our unhappy position here, and our still more unhappy steps that brought us here, to the use of intoxicating drinks; and that we owe that habit chiefly, if not entirely, to the temptations, or inducements, or facilities thrown in our way by the licensed bar rooms or dram shops, that are kept open under the sanction of the law, in all parts of the city.

By the habit contracted in these legalized nurseries of drunkenness, we were, at times, more or less rendered incapable of the use of our reason, and of judging correctly of the moral character, or the miserable consequences of our conduct.

We have fallen and we feel humbled: but we are not entirely without hope. While we have been confined within these walls, we have been kept out of the reach of temptation to use these drinks, for they have been kept out of our sight. We are relieved of the tortures of a constant struggle with the Tempter, and from the still greater agonies of yielding to his power. We look forward to the time of our discharge from these cells, with hope, but at the same time, with many fears; with the hope, that 'the time past of our lives may suffice us, to have wrought the will' of this destructive appetite, and that we may hereafter show that we have been indeed corrected by what we have been made to suffer. But, yet, we look forward to our discharge with fear. Remembering and deploring our weakness in the days that are past, we distrust our strength for those that are to come. When we again go forth, the eyes of those who have already seen us to our hurt, will be again fixed upon us, and the remembrance of their former triumph over us will make them more importunate and impudent in their renewed solicitations. Their doors, if still kept open,—their windows, holding out to the passer-by the instruments of our former defeat, will be surrounded, if they still live, by the companions of our past disgrace. We wish to avoid them; but while these gates are kept open at every corner of the streets, *that* will be impossible. Old scenes, old habits, old companions, and old seductions, we fear, may be too much for our new resolutions, too much for us firmly and finally to resist.

We entreat your honorable body to interpose in our behalf. We ask if all the laws licensing the sale of intoxicating drinks within this Commonwealth, may not at once be repealed, without prejudice to the *general* good. We feel that in asking this, we ask what will be for the *ultimate* good of those who have done us *no* good,—those who have sold us what brought us here. Will not your honorable body do all that is in your power to 'deliver us from this evil.' Though fallen, we hope we have a Savior yet. In the words of our Savior, we pray, '*Lead us not into temptation.*' If it be possible to avoid it, subject us not to these trials of our oft-defeated virtue. We are now sober, thanks to the discipline of this prison house; and in all soberness, we intend that these lures to drunkenness may not be obtruded upon us. Now, in the enjoyment of our reason, we pray that this spoiler of our reason may not again meet us as an armed man—armed with the authority of the law. We feel safe here, for *here* there is no one lying in wait for us. We tread firmly, with a feeling of security. We entreat that the law may afford us a like protection when we may go forth from this confinement. We pray that the pit-falls that are open in the streets of the city, for the unwary, may be filled up lest when we may once more walk among them, we again drop into them and be LOST.

Signed by eight-eight men and forty-nine women now in the House of Correction.—*Mer. Journal.*

FOR THE REGISTER AND OBSERVER.

CONGRESS OF NATIONS.

It is probably well known that all attempts to procure an award of the prizes proposed some years ago of $500 for the best and $100 for the second best dissertation on a *Congress of Nations* has proved abortive. The first committee consisting of the Hon. Messrs Story, Wirt and McLean, advised that both prizes should be divided among the authors of five of the best disputations which they designated. This did not meet the views of the two gentlemen in New York who had offered the prize; and they raised it to $1,000 for the one best dissertation only, and referred the matter to the Hon. Daniel Webster, John Q. Adams, and chancellor Kent, which second committee could not agree on the one which was entitled to the prize.

Although the affair did not originate with the American Peace Society, they feel themselves somewhat implicated, by suffering their periodicals to be made the organ, through which the prizes were offered. They have, therefore, determined to take the business into their own hands; and finding that, at least, five of the above named dissertations possess great merit, and are too good to be lost; they have resolved to publish them in separate numbers, bound in stiff covers, but so paged that they may be sold and read separately, and bound up in one volume, with an introduction, an index, a supplement, taking up some points omitted in the essays, and a list of subscribers. They intend to send a copy of the book, elegantly bound, to each principal ruler in Christendom, one to each foreign minister in Washington, to the president of the United States and heads of departments, to the governor of each state in the Union, and to every distinguished governor and statesman in the world, and to pay $100 to the author of each essay, in lieu of the prize and for the copy right.

To enable them to do this, the American Peace Society solicit subscriptions and donations from the friends of Peace. Every subscriber of $2.50 is entitled to the bound volume, and in the same proportion for large sums, when requested. The work will be put to press, as soon as the amount of $5000 is subscribed.

Whatever may be the opinions of any one, on what may be called the *ultra* principles of the American Peace Society, there can be but one opinion of the good which may be effected by this measure. It is hoped therefore that those who refuse to assist them in other things, will not refuse in *this*. Every one desirous of helping this cause is requested to send his name and address, together with such other subscriptions as he can procure, and stating the amount subscribed and books wanted to Whipple and Damrell, No. 9 Cornhill Boston, or at S. G. Simpkins's bookstore, Court corner of Brattle St, at both which places subscription papers are lodged. Some subscriptions of $100 and others of smaller sums down to $2.50 have been already received.

WM. LADD, *Gen. Agent*, A. P. S.
Boston, March 29th, 1838.

A GREAT HUMBUG.

For the express consolation of the many clergymen and others who were so unfortunate as to be induced to pay the trifling sum of ten dollars for a new Hebrew Lexicon,—which was announced some years ago, as being in preparation under the care of a certain profoundly learned Rabbinical Scholar yclept *Roy, Professor of New York*, (! ! !) we copy the following remarks from an able article in the last N. American Review. Those who *recommended* the work must feel rather uncomfortable. However it will teach them a wholesome lesson.

Pasted on the inner page of the cover, we find, a recommendation from that extraordinary personage, the Rev. Joseph Wolf. We had heard of Mr Wolf's talent for learning languages, and we had not been disposed before to discredit the report. Mr Wolf says; 'It (the Lexicon of Mr Roy) is superior to any work of the kind ever published.' Had he said; 'It is such a work as never was before published,' we should gvie him full credit for true criticism. But we have laid this subject pretty fully before the mind of the discerning reader, and wish to say no more to defend our own judgment of the case.

A more difficult and graver task we have, in disposing of the other commendations of this book. With some of the gentlemen, whose names appear as applauding it, we have the honor of a little acquaintance. The number of clergymen, including the different denominations, is no less than twenty-one. Many of these gentlemen, to our certain knowledge, are highly respectable men in their profession; others, with whom we are not acquainted, we doubt not are worthy of the same commendation. How much all or any one of them knows of the Hebrew, we do hope and trust will not be judged of from the opinion they have given of Mr Roy's book.

We suppose, that Mr Roy carried to them his specimen sheet; that they looked hastily over it; that Mr Roy gave them some of the details of his plan, and urged on them the dangers of neology in Gesenius; and that, to get rid of his importunity, they gave him their names. When the Chancellor of New York University had done this, what hazard could there be, if others followed his example? Besides, they felt kindly disposed to patronize literary efforts in our own land, and this was in itself a commendable motive for giving their names.

The reputation of the city of New York, the great metropolis of our country as to population and trade, and nobly striving to become so as to literature, is deeply implicated and committed by this act of so many of her clergy. What will England and all Europe think of such an imposing phalanx of metropolitan clergy, highly recommending a book which would do dishonor to a students of three months' standing in Hebrew? We do not misrepresent the book. We appeal to facts now before the reader. We affirm, in view of them, that such a book would disgrace a student of common sense and information, who had been three months devoted to the Hebrew. Let this be contradicted upon good grounds, if it can.

These gentlemen, the recommenders, have so given their names, as to mislead many hundreds (we believe as many as five hundred, at least) of subscribers, who have paid an enormous price for a book, that cannot possibly do any thing for them, but plunge them into error, and keep them ignorant of the true nature and meaning of Hebrew words, just as long as they use it. Without intention, doubtless, but still in fact, a wrong,—a great wrong,—has been done to the interest of individuals, to the sacred literature of our land, and to the good name of our country. What must the English and German philologists think of such a book as this Lexicon?

The gentlemen concerned with these remarks, and implicated in them, owe it to themselves, to the subscribers for the work, to the country, and to the name and interests of sacred literature, to undo, so far as may be now, the mischiefs which they have inadvertently been doing. We cannot for a moment think, that they can endure the thought of having their names go down to posterity in connection with such an indescribable mass of blunders as this Lexicon exhibits. If not, let them right the wrong which has been done; come out and abjure such a book; and make some atonement to the injured subcribers, and to our injured name, and to the reputation of our great metropolis.

It is time that clergymen should look well to this subject of giving their names to books before they have read them; or, if they have read them, and are not able to form an enlightened judgment respecting them, let them beware how they give their names. We do not mean this latter part to be understood of the gentlemen in New York, whose names are given to Mr Roy's Lexicon; for we do not know enough of their Hebrew acquisitions, to be able to judge how far they might rightly decide respecting this book. But we do say, and with all the serious conviction of truth that we can have, that, to recommend a book which we do not verily believe to be a good one, from thorough examination, and from ability to judge, is not doing as we would be done by, nor dealing fairly and uprightly with the public.

As to Mr Roy, we have no personal knowledge of him, and no prejudices against him. *But the empty* pretences of his Preface have filled us with serious dissatisfaction; especially his pretentions to Rabbinic literature, by which he professes to correct the errors of other lexicographers. Rabbinic literature! Why, there are scarcely a dozen places in his Lexicon, where there is any ground to suppose he consulted the Rabbins; and even in these, we strongly suspect that he merely repeats what others had furnished to his hand. We believe him to be quite as innocent of *Rabbinism*, (so far as respects his own personal reading and investigation,) as Jerome was of *Ciceronianism*. The Romanists tell us, that Jerome was severely flogged by an angel, for being too *Ciceronian*; in the opinion of Erasmus, this castigation was quite undeserved. Mr Roy is equally guiltless of Rabbinism, excepting the taste for its crudities, and the desire to pass these off upon the world as profound matters.

Mr Roy gives us, as his title, 'Professor of Oriental Languages in New York.' Does he mean, of the State or of the City? If of either, let New York look well to her appointment. If of neither, then whose professor is Mr Roy? The name is full enough of sound; how much must we now suppose it actually to signify?

It is perhaps proper for us to state that we are not acquainted with the author of the following article. And we may be permitted to say, that, having discovered, by mere accident, the name of the gentleman who signed himself '*A Layman*' in our last, (which by the way he resorted to various artifices to disguise) we were not a little surprised that such remarks should have emanated from such a source.

FOR THE REGISTER AND OBSERVER.

Mr Editor,—I have read much and heard much said of late about clergymen making long prayers. And an article in the last Register seems to be of too plain a character to be passed by unnoticed. The Layman would find less fault with the length of praying I doubt not, if he were attentive to what the minister was saying and not 'looking round upon the audience' to see how many were as listless and thoughtless as himself. Were any Christians to turn their attention from the devotions of the place and see how many were indifferent to the services of the church they would conclude, perhaps, reasoning upon the premises of Layman—that it would be better to have no exercises at all—but let each one 'pant' at home. I have never heard a man of real piety complain of the length of prayers generally. On the other hand it is not a week since I heard a person of no small Christian attainments say that they could have listened to a prayer with interest still longer which had been extended to twenty minutes. A prayer may be too long—but those who are complaining of their length and 'looking round the church' to see who are shrugging their shoulders, and making a noise of shuffling the feet and coughing to disturb the devotion of others, and remind the minister that they are tired of his prayer, are not the persons to graduate either the mode or length of religious exercises.

It is neither 'absurd nor wrong' to pray with 'minuteness,' and so far from 'freezing' is the only way to warm the devotional feelings. A home of perfect propriety—that is a general expression. What sentiments does it awaken? Read Miss Sedgwick's description of Mr Barcley's dinner table and tell me which 'freezes' and which warms. The baptism of children is a delightful act. This is a general expression. Read the same author's description of the baptism of the child and tell me which 'freezes.'

I deny that prayers are too minute and thus 'freezing;' they are too general and so become a burden. Some people will be satisfied with nothing. Let a minister pray but five minutes and then those who 'look about the church' to see who is uneasy would again have no 'fear before their eyes' to say that three minutes would do for a prayer.

The difficulty with prayers now is that they are too general and therefore dull. Were they more minute, more particular, audiences would be more interested. There can be no rule as to length. They do and must vary in that respect as well as every other. Ten words would express all Layman wishes for, if a man may not be 'minute' in his prayer. The clergy thank Layman for his 'hints' but they cannot be satisfied to be governed by any one who, instead of joining in the devotions, is 'looking round upon the audience;' and I would respectfully request Layman to practise closing his eyes and placing himself in an easy posture, and repeating word for word the prayer of his minister both forenoon and afternoon for one year, and after that if he is not satisfied he will be competent to give advice. All this is said without any unkindness to Layman, but a 'hint' which many clergymen feel should be given to many of their hearers who practice looking round during prayers. A.

STATE LUNATIC HOSPITAL AT WORCESTER.

We have received the fifth Annual Report of the Trustees of this excellent Institution. It exhibits many very gratifying and encouraging facts concerning the improvements that have been effected in the condition of the Insane, and the increase of the general average of recoveries. The Trustees mention the Superintendent Dr Woodward; and his Assistant, Dr Chandler in terms of high commendation.

'The whole number of rooms for patients is now 206; the number of lodges for the violent, 26; making all, accommodations for 229. The number of patients in the Hospital, on the 20th of December, was 190.

The whole number of recoveries since the Hospital was opened, has been *two hundred and sixty seven.* The number discharged improved, in the same time, has been *ninety-two.*

It is worthy of note that during the last year there have occurred many instances of Insanity from the depression of business, and failures in extravagant speculations. Also that *Intemperance* is still the most prolific cause of derangement—although it is a source of very pleasant reflection that the proportion of cases from this cause has been diminishing for the few last years.

A large number of the Patients have been rendered insane by the operation of mistaken *religious* views, acting upon minds subject to morbid excitement or depression. This might reasonably be expected, from the very power of religion over human nature. And yet, no argument is hence to be drawn to the disparagement of true religion. On the contrary, the whole history of the improvements which have been made during the last twenty years in the treatment of the Insane, shows that a judicious use of religious influences and instruction, is one of the most effectual instruments of restoring the disordered mind to its natural balance and legitimate action.

And, even if this were not the case, we have only to reflect upon the multitudes that every hour are kept from distraction and despair, comforted in pain and sorrow, and kept in sweet peace and serenity amidst the agony and the fears of life's closing hour, to satisfy us that the few cases of Insanity which a perverted religious susceptibility has occasioned, are not even to be taken into the account in estimating the value of Christianity to man.

We admire the manner in which the Hospital has been managed and conducted, and look for noble results from its prosecution and further improvement.

UNITARIANISM AT ALTON, ILL.

It affords us sincere pleasure to hear good tidings concerning the Society at Alton, and their pastor. Mr Farley is doing an excellent work. His heart is filled with zeal in the cause which he is set to defend, and with love for his flock. Although his parishioners have suffered much from the commercial embarrassments of the past two years, yet we are informed, that, with a highly laudable liberality, they have amply provided for the comfort and wants of the Minister and his family.

The following Extract of a letter from Alton, dated March 6th, will be read with interest.

'The Presbyterians have used all means, fair and foul to break us up, and are now continuing a revival which has lasted since 1st of January! But we are far too strong for them. I suspect that for intelligence and worth, there are few societies in the west equal to ours, embracing among its numbers, the Mayor and many professional men: and the ladies, though not numerous, are as good as can be expected, or I might almost say, be desired. The death of Dr Wm. Emerson our late President, was a dreadful loss to us. * * * *

A course of Doctrinal Lectures was announced from our pulpit last Sunday, for every Thursday evening; but owing to the bad walking, we have postponed them till April, when we anticipate large audiences. We are to have the Court Room, which is spacious. It is mortifying, somewhat, to see other denominations with fine Churches which have been built some time, while we occupy from necessity a room which will not accommodate more than one third of our friends. * * * This is destined to be a great, aye, and a beautiful city before many years.'

Rev. Mr Thompson of Salem has gone to the West, on a missionary tour, with the expectation of visiting the principal posts which are occupied by our Brothers in the faith, and being absent about four months.

N. B. We have been somewhat hurried in the arrangement of the paper for this week, and some articles have been omitted (that we should have been pleased to insert) on account of the Annual Fast, occurring on the day on which the Register usually goes to press.

PERIODICALS FOR APRIL.

We have received the N. A. Review for April. It is an interesting and valuable number. The following is the table of Contents.

Historical Romance in Italy; Periodical Essays of the Age of Anne; Madeira and the Azores; Last Years of Maria Louisa; Early History of Canada; Memoirs of Sir Walter Scott; Documentary History of the Revolution; Roy's Hebrew Lexicon; Critical Notices; Quarterly List of New Publications; Index.

Also, the Boston Quarterly Review, Vol I. No 2, which is as radical and independent, as might be expected from the character and opinions of the Editor. It contains some fine passages, one of which, on the Originality of Jesus, will be found in another column. Its Articles are as follows.

Originality of Jesus; Wars must Cease; Grund's Americans; Union and Progress; Tendency of Modern Civilization; Slavery—Abolitionism.

Also, Annals of Education; The Religious Magazine; The Library of Health; New Jesalem Magazine.

RELIGIOUS INTELLIGENCE, &c.

Last Sabbath, about 150 were added to the Baptist churches in this city, of which 55 were admitted to Mr Stow's church, between 40 and 50 to Mr Ide's, and 30 to Mr Neale's. To these three churches, there were 48 added on the previous Sabbath.

A theological discussion is now in progress in Baltimore, between the Rev. L. S. Everett, a Universalist, formerly of this city, and the Rev. R. J. Breckinridge. The question is, 'Do the Scriptures of the Old and New Testaments teach that no punishment will be inflicted after the death of the body of a human being, for sins committed in this life?'

Middlebury College.—The vacancy occasioned by the death of the late Professor Turner, has been filled by the election of Solomon Stoddard to be 'Painter-Professor of Mathematics and Natural Philosophy.' He has accepted the appointment, and is expected to enter upon the discharge of his duties immediately.

Professor Condit, of Amherst College, has accepted an invitation to settle over the second society in Portland

The Rev. W. T. Brantly has accepted the Presidency of Charleston College.

We are informed that a petition in this city, praying for the suppression of the traffic in ardent spirits, has already received thirteen thousand signatures.

License Laws in Maine.—In the House, the bill to suppress the sale of ardent spirits, &c., for common use, was taken up, and amended so as to prohibit only ardent spirits and wine, and passed to be engrossed. It was finally lost in the Senate.

SCRAPS.

Description of the new Safety Coach.—The invention of the Stafford Safety coach was described some time back. Since that time a coach built on the principle of the patentee has been running to Nottingham, and has perfectly answered the object of the builders.—The great desideratum is the safety of the coach from being overturned, however great the inequality of the surface of the road, or in the event of the wheels on the one side being lifted from the road upon the pathway, or upon any heap of rubbish on the road-side, by the horses becoming unmanageable, or by any other occurrence which may propel the carriage out of the ordinary run of the road The body of the coach being suspended upon springs, placed nearly at the top of the coach, and supported by strong pieces of timber, forming almost an angle, which are at the lower extremities inserted in the axle-trees of the front and hind wheels, is kept under all circumstances in a perpendicular position, and the centre of gravity is thrown considerable lower than in coaches built on the common plan. Increased speed may be used without danger by this invention. The carriage is also much lighter; it is calculated that one horse power is saved in the draught, and the wear and tear is also less, while it may be used on roads of all constructions. The coach proceeded on Wednesday with a heavy load of passengers from Blackfriars to Hayes. In going down Notting-hill it was driven with great velocity, perhaps at the rate of sixteen miles an hour, without rocking or jolting. It preserved its equilibrium in the roughest parts of the road, fully answered the purposes for which the patent has been granted.

Charivari, or Cat-music.—Some of our distant readers are perhaps not aware of the existence of such a musical ecterainment as that expressed by the word *charivari*—i. e.—cat-music. It is common with us whenever a wealthy old gentleman marries a blooming damsel. For the last two nights, we have had it on a grand scale, with horns, ketties, tongs, cow-bells, &c. About 10 o'clock last evening there were from 3 to 4000 amateurs in front of the bridegroom's mansion, and such music mortal ear never listened to before.

The object was purely benevolent—a donation of $1000 for the orphan boy's asylum was the demand insisted upon by the young rascals; and they appeared as inexorable as was Old Hickory about the French Indemnity. They swear that there shall be no slumber to their eyelids till the money is promised. We are pleased to add that the rights of property are strictly respected—the young men engaged in it (as far we could judge, through their masks) being of the first respectability.

P. S. Half-past 11.—The crowd thickens. The cry is 'still they come.'—*N. Orleans; aper.*

A later account mentions that the old gentleman appeared at the window and begged piteously for mercy. Thereupon the spokesman of the musical army stepped forward and proclaimed to him, that they had taken an oath never to let slumber visit his eyelids or those of his blooming bride until he made a donation of $1000 to the orphan boy's asylum. The old gentleman was obstinate, and the young rascals were inexorable. They kept up their horrible melody through that night, and the next, and at our last dates, were just opening the performance for the third night.—We rather think, that the thousand dollars will be forthcoming before many weeks go by. —*Louisville Jour.*

An old Joke, but a good one.—A physician was called to an Irishman, and after examining his case, recommended an emetic. 'An *emetic*, is it you say, doctor?' said the patient; 'och that 'll niver do—I took one of the same in ould Ireland, but for the best life o' my shoul, I could'nt make it *stay down* at all, at all.'

What next?—A process for reducing old cloth back again into wool, and for re-weaving it, has been introduced at Berlin. Mr John Cockerill, of Kottbus, has manufactured by this method several pieces of excellent cloth, and has 300 men employed in the process.

The Ruling passion.—'How is your son to-day?' asked a friend of a broker. 'Very ill,' replied the gentleman, struggling to maintain composure, tears coursing down his agitated features; 'very ill, I would not give ten per cent. for his chance for life.' —*N. Y. American.*

CONGRESS.

In the Senate, on Monday 26th, several petitions were presented. Among them was one by Mr Southard, from the Cherokee delegation of Indians in Washington, and also one from 15,665 persons of the Cherokee nation against the enforcement of the late alledged treaty with that nation.

A debate arose on the question of referring these papers to the Committee on Indian Affairs, by Mr Lumpkin, Mr Clay of Alabama, Mr Southard, and several others. The subject was finally laid on the table by a vote of 37 to 11.

The Sub-Treasury bill was then taken up and read a third time, and passed by the same vote as was given on its passage to a third reading, viz.—Yeas 27, Nays 25, and was sent to the House for concurrence.

The bill for the protection of the Western Frontier, and two private bills, were reported, and after a short executive session the Senate adjourned.

In the House of Representatives, many petitions were presented. A number of resolutions of an unimportant character, were presented and adopted.

The General Appropriation bill was taken up, and after considerable discussion, the previous question was moved and seconded by a vote of 72 to 57, and the question was taken on engrossing the bill, and carried.

In the Senate, on Tuesday, there was very little business of public interest transacted.

In the House, on Tuesday, the Sub-Treasury bill from the Senate was brought up. It was laid on the table, on motion of Mr Patton, by a vote of 106 to 98.

In the Senate, on Wednesday, a number of petitions were presented. Mr Davis offered a resolution calling on the Secretary of War for information relative to the fortifications, and whether if a system of steam batteries should be adopted, many of the proposed fortifications might not be dispensed with.

Several bills from the House were twice read. After an executive session the Senate adjourned.

In the House of Representatives, several memorials were presented on the subject of the late duel, and referred to the Select Committee on that subject.

Mr Whittlesey, from the Committee of Claims, reported a bill to establish a Board of Commissioners to examine and decide certain claims against the United States.

A number of other bills were reported by Committees.

The Military Appropriation Bill was discussed for the rest of the day in Committee of the Whole.

In the Senate, on Thursday, a number of petitions were presented.

The bill to reduce and graduate the price of the public lands was taken up, discussed and laid on the table, to be again taken up on Monday.

The bill to prevent duelling was taken up, and discussed at considerable length. The chief discussion was upon the point whether it is constitutional to punish under the law, an offence commencing in the District by the giving or accepting of a challenge, and consummated in Virginia, or any other State. Before any question was taken, the Senate adjourned.

In the House of Representatives, several petitions relating to the late duel were presented.

A number of reports by Committees were presented.

The House then went into Committee of the Whole on the Military Appropriation Bill, which was passed through the Committee, and subsequently ordered to be engrossed for a third reading, and then was read a third time, passed, and sent to the Senate for concurrence.

The Navy Appropriation bill was then taken up in committee, briefly discussed, and reported to the House.

In the Senate on Friday, a number of petitions were presented and referred, and several reports of committees were submitted.

The bill to prohibit the giving or accepting a challenge within the District of Columbia to fight a duel was taken up and debated. Mr Clayton, who thought that the bill would not be likely to be carried into effect, on account of the severity of its features, proposed to amend it, so as to make the highest penalty confinement in the penitentiary for a term not exceeding two years, a fine not exceeding $2000, and a disability forever afterward to hold any office of honor or profit under the United States. The question was debated by Messrs Clayton, Prentiss, Linn, Smith of Conn., and Grundy. Before any decision upon it was had, the Senate went into executive session, and afterwards adjourned.

In the House of Representatives, Mr Cambreleng, from the committee of Ways and Means, reported a bill for preventing and suppressing Indian hostilities.

Mr Cambreleng, in reply to the question when he proposed that the House should go into committee on the sub-treasury bill, said as soon as the appropriation bill should be gone through with.

The bill for the relief of the heirs of Robert Fulton was then taken up, passed and sent to the Senate for concurrence, and the House adjourned.

The Senate did not sit on Saturday.

In the House of Representatives, the chief business of the day was the consideration of private bills, of which several were passed.

MASSACHUSETTS LEGISLATURE.

In the Senate, on Wednesday, March 28.—Bills reported:—To incorporate the town of Georgetown: to incorporate the Truro Benevolent Society; for the preservation of the Province Lands in Provincetown.

Petitions presented:—Of Henry Plympton and 121 others, on the license laws; of Gabriel H. Thompson, for compensation for discovering the quadration of the circle.

Bill passed to be engrossed:—To exempt towns, &c. from liability for damages in certain cases.

In the House—Bill reported:—To repeal certain provisions of law in relation to small pox.

On motion of Mr Allen of Mendon, Ordered, That the Committee on Finance ascertain the amount of existing debts and liabilities of the Commonwealth, both actual and conditional, which have been incurred on account of railroads and otherwise, and report the same to this House.

The House resumed the consideration of the bill in relation to the 36th chapter of the Revised Statutes.

In the Senate, Thursday, March 29.—Mr Warren, from the Special Joint Committee on an order of the 27th inst relative to annulling the 10th article of the amendments of the Constitution [relating to the commencement of the political year,] reported that it is inexpedient to legislate thereon, and said report was accepted.

In the House, Thursday, March 29.—Resolves Passed:—On the subject of duelling; relating to the archives of the Commonwealth.

Bills passed to be enacted;—To repeal the charter of the Commonwealth Bank; to repeal the charter of the Franklin Bank; to repeal the charter of the Middlesex Bank; to repeal the charter of the Lafayette Bank.

Numerous petitions were presented and referred on the subject of slavery, and in relation to the license law.

Afternoon, *Bills passed to be enacted*:—To defray the expenses of the Board of Education; to incorporate the New Bedford Haydn Society.

Mr Greenleaf, of Bradford, from the Committee who were directed to consider the expediency of publishing Professor Stowe's Report on Elementary Instruction in Europe, made a report thereon, recommending its publication; which was accepted, and 2500 copies of the same ordered to be printed.

In Senate, on motion of Mr BURNELL, Ordered, That the Committee on Banks inquire into the expediency of fixing by law what shall be deemed holidays in this Commonwealth, so far as the same may apply to commercial paper. Sent down for concurrence.

The resolves concerning the Northeastern Boundary passed to a second reading.

In the House of Representatives, sundry petitions on the subject of the license laws were presented and laid on the table.

The bill to protect the creditors and stockholders of corporations from loss by fraud or insolvency, was read a third time, amended, passed to be engrossed, and sent up for concurrence.

The bill to regulate the sale of spirituous liquors was read a second time; but without taking any question thereon, the House adjourned.

In the afternoon, the bill relating to licenses was again taken up, but no question was taken thereon.

On Saturday, in the Senate, a resolve was reported for the appointment of a Board of Agriculture, which was laid upon the table and ordered to be printed. The resolves concerning duelling were passed to be engrossed.

In the House, the License Law was again taken up and debated till the House adjourned.

In the Senate, Monday April 2d, Bills passed to be engrossed:—To provide for an allowance to widows, &c.; to annex part of Conway to Buckland; to incorporate the Norfolk and Bristol Mining Company.

In the House of Representatives, Monday, April 2d, it was ordered, that the Committee on Probate and Chancery be directed to consider the expediency of providing for the appointment of guardians to minor females when married, in cases where it may be adjudged necessary to enable them to make partition or sale of real estate.

Resolves passed:—For the better protection of the State House against fire and the preservation of the files therein.

Bills passed to be engrossed:—To prohibit the sale of ardent spirits to the Gay Head Indians; relating to the composition of debts by executors and administrators.

In the Senate, Tuesday April 3d, Mr Quincy, from the Committee on Probate and Chancery, reported that it is inexpedient to legislate on so much of the Governor's Address as relates to imprisonment for debt—and said report was accepted.

The bill to establish the Old Colony Railroad Corporation was read a third time, amended, and the further consideration thereof assigned to half-past 10 o'clock tomorrow

The standing hour for the meeting of the Senate was changed to 10 o'clock, A. M. Adjourned.

In the House, Tuesday, April 3d. Bills passed to be enacted:—to increase the salaries of the Judge and Register of Probate for Duke's County; concerning the Fishing Insurance Company of Provincetown; to repeal the charter of the Middlesex Bank.

Afternoon.—After the transaction of some unimportant business, the consideration of the bill to regulate the sale of spiritous liquors was resumed—some further amendments were made; but without taking the main question, the House adjourned.

INTELLIGENCE.

Connecticut Election.—We received, by express, from Connecticut, last evening, returns of the election of Monday last, from all the towns in the State, except 19, by which it appears that Mr Ellsworth, the Whig candidate, is elected Governor by about 5000 majority, and that the Whig gain throughout the State, since last year, is from 6 to 7000. Eighteen of the twenty-one Senators elected are said to be Whigs, and a large majority of the House of the same political party.

We regret to learn, that Hon. Edward D. Bangs, who for many years filled the high and responsible office of Secretary of State, died at his residence in Worcester on Monday morning. He was an amiable man, and universally respected by all parties in the State.—*Gazette.*

Pure Water.—The citizens in the several Wards on Monday, deposited their ballots on the following questions—

1. Is it expedient for the city to procure a supply of soft water, at its own expense?
2. Is it expedient to begin the work the present year, if the necessary power can be obtained of the Legislature?

In every Ward in the city, except the first and second, there was a majority in the affirmative on both questions. The aggregate votes were as follows:—

Question No. 1	Yes 2541	No 1621
" No. 2.	Yes 2507	No 1632

Standard Weights and Balances.—The Legislature of Massachusetts we believe, has been the first of the State Legislatures to take effective measures for carrying into execution the Act of Congress for establishing a uniformity of Weights and Measures, by providing balances and weights of superior workmanship, and great exactness to be preserved in the Secretary of State's office, and for use by the Sealer of Weights and Measures. The Revised Statutes require further, that standard balances and weights shall be provided for the use of each County. This law we believe is yet not complied with. It seems important that this judicious law should be carried in to full effect. For securing this, some further legislative provision is perhaps necessary.

We have observed at the work shop of Mr Plympton, who furnished the highly finished standard above referred to, some specimens of Balances and Weights of the neatest and most exact workmanship, which appear to be precisely adapted to this object. There is therefore no necessity for any further delay in the complete execution of the plan of supplying to the whole State the means of verifying their weights by the actual legal standard —*Dai. Adv.*

Maine.—The Legislature of Maine at their late session, which closed on Friday the 23d inst., passed 153 Acts and 106 Resolves. Some of these acts are of considerable general interest. Among them are acts for the establishment of two new counties, named Franklin and Piscataquis. Among the resolves is one granting to each Academy and High School, already incorporated or to be incorporated, which has received no grant from the State or from Massachusetts, the sum of $300, provided such Academy or School have received $1000 from private donations; and the sum of $500, provided it shall have received $1500 from private donations.

Resolves were often passed, representing the defenceless and exposed situation of the maritime and interior frontier of the State, and the importance of a strong fortification in the Eastern part of the State. The Senators were instructed, and Representatives requested to press these objects upon the attention of Congress.

Resolves were often passed on the subject of the North Eastern Boundary. An additional bill for the relief of Poor Debtors, was referred to the next session of the Legislature. A bill to suppress the sale of ardent spirits, was rejected in the Senate by a majority of one—one member being excused from voting. Resolves relating to the annexation of Texas were passed by the House, and rejected by the Senate.

Slave Trade.—Among the articles of news by the late arrivals from Europe, we find the following on the Slave trade.

In the House of Commons, on the 20th, of February, Lord Brougham brought forward his motion on the subject of the slave trade, and made a great speech in support of it—said to be equal to his happiest efforts in his better days, when he was Henry Brougham, striving for distinction. His motion was for an address to the Queen, praying her to take immediate steps for negociating with the Governments of Spain and Portugal, and obtaining the concurrence of France and the United States in such negociations, with a view to declare the trade in slaves, piracy; and including two sets of resolutions, the first against the payment of head money to the persons engaged in suppressing the slave trade, and providing for the employment of steam vessels and the issue of letters of marque to private individuals against slave ships; the second relating to the apprenticeship system in the West Indies. The last of the second set provided for the final discontinuance of the apprenticeship system on the 1st of August next.

Lord Glenelg opposed the motion, as not tending to any practical result, and offered a substitute for the address in these words.

'That an humble address be presented to her Majesty, to assure her Majesty that this House continues to feel the deepest and most intense anxiety for the active abolition throughout the world of the nefarious traffic in slaves; to state that this House has seen with great satisfaction that an additional treaty has been concluded between this country and Spain, well calculated to put an end to the slave trade under the Spanish flag; but that this House is deeply concerned that no such additional treaty has yet been agreed to by Portugal, as the flag of Portugal is now extensively used to cover and protect this iniquitous traffic: That this House, adverting to the obligation contracted towards this country by Portugal, finally and generally to abolish its slave traffic, and recollecting moreover the ample pecuniary compensation made by this country as a consideration for this engagement, is of opinion that the Government of Portugal is bound in good faith to consent without farther delay, to such additional stipulations as may be found necessary for the complete fulfilment of its said engagements.'

The Duke of Wellington supported Lord Glenelg, and the substitute was carried, unanimously. Lord Brougham's last resolution was then negatived, 31 to 7, and the others without a division.

The Press in South America.—In South America there altogether 133 newspapers, of which 25 are published in Brazil. Of these the advertisements form the most interesting and curious part. If an honest citizen forgets to accept an invitation or neglects to visit his friends, he is sure to see his negligence reproved in the *Pueblo* or the *Sol*: or if one, who has borrowed a book forgets to return it, his memory will receive a fillip by seeing the subject noticed in the *Diario*, with hints that if the book is not quickly returned the name will be published. The greater part of these journals are so badly printed that it is almost impossible to read them, and, in this respect, cannot compete with those of North America, which rival without disadvantage, even the English newspapers, by the beauty and clearness of their typography.—*London Paper.*

Copenhagen, Jan. 20.—Late letters from M. Thorwaldsen, dated at Rome in the end of December, announce positively, that this illustrious artist will come here next spring, to direct in person the arrangement of the pieces of sculpture that he has executed for the cathedral of our city. M. Thorwaldsen will leave Rome as soon as he has finished the design of the monument of Goethe, which he is to submit to the committee established at Frankfort, for the erection of the monument. M. Thorwaldsen announces that it has been proposed to him to make a pedestrian statue of Luther, which is to be erected at Eisleben, (Prussia) the native city of the great reformer. From the letters of the celebrated sculptor, it would seem that he has decided to execute this monument, which he says will be his last great work, because for a long time, he has felt his strength failing. If M. Thorwaldsen makes the statue of Luther, and if he executes the monument of Goethe on which he is already employed, Germany will owe to him the monuments of four of her greatest men. Guttenberg, Luther, Schiller and Goethe. Germany already possesses one statue of Luther, which it owes to the chisel of Jean Godfrey Schadon, professor of the Royal Academy of Fine Arts of Berlin;— it is placed at Wittenberg.

TO THE MEMBERS OF THE CONVENTION OF CONGREGATIONAL MINISTERS.

THE Committee of the Congregational Charitable Society to relieve the families of deceased clergymen, appointed to nominate its beneficiaries, request information from ministers and others, on this subject. The age, the amount of property and of income, the number of children dependent on the mother, their sex and age, the ability of the widow to help herself, and the help she receives from others, are subjects, on which the Committee require precise information. This information must be communicated to Professor Palfrey, of Cambridge, on, or before, Saturday 19 May next, or to

JOHN PIERCE, of Brookline,
Chairman of the Committee.

SUNDAY SCHOOL SOCIETY.

A quarterly meeting of the Sunday School Society will be held at Amory Hall, corner of Washington and West Street, on Sunday evening (April 8th) at half past seven o'clock. Reports and addresses are expected. Those who feel an interest in the objects of the association are respectfully invited to attend.

ARTEMAS CARTER, *Recording Sec'ry.*
March 29th, 1838.

NOTICE TO SUBSCRIBERS.

Persons indebted for the Christian Register are respectfully and urgently requested to make early payment.

MARRIAGES.

In Charlestown, Mr William Hitton to Miss Lucy Tilden.

In Brighton, Mr Anthony Holmes to Miss Sarah Earl.

In Salem, by Rev. Mr Thompson, Capt. John Bertram to Mrs Clara Millet.

DEATHS.

In this city, on Monday, Mr John D. Howard, 51. Mrs Susan, wife of Mr Benj. G. Boardman, merchant of this city, 55.

In Lowell, Mr Thomas Knowles, of Norton, 103.

In Beverly, 16th inst. Miss Hannah Hill, aged 53. This lady was long distinguished as a teacher of children and youth, and still more so, as, in connexion with another lady, the founder of Sunday Schools in New England.

In Mendon, 21st inst. Josiah Vose, youngest child of Eben W. Hayward, aged 17 months.

In Abington, 22d inst. Mr William Wales, 78.

In Morristown, N. J., Lewis Condict, Jr., M. D., 23, youngest son of Hon. Lewis Condict.

In the Mohawk Village, on Grand River, N. Y. Mrs Catharine, relict of Capt Joseph Brant, the celebrated leader of the Six Nations, 78. She was the third wife of the distinguished chief, whose name during the war of the American Revolution carried terror into every border hamlet, and was, in her own right, by birth, the head of the great Indian confederacy of the Six Nations.

RECENT PUBLICATIONS.

LADY Blessington's complete Works; Lockhart's Life of Scott, part 6; The Fellow Commoner: Wood Leighton, by Mary Howitt; A Voyage Round the World, by the author of Three Years in the Pacific; Three Degrees of Banking; The Lyrist, edited by Mason and Webb; Great Metropolis, second series; The Divorced, by Lady Bury; Yankee Notions, 3d edition; Palfrey on the Jewish Antiquities; Leila, by Bulwer; Ethell Churchill, by Miss Landon; Egypt, Arabia Petræa, by Stevens; Ripley's Notes, vol. 2; Lady Blessington's Confessions; James's Lives of De Retz, Colbert, De Witt; Passages in Foreign Travel, by Isaac Appleton Jewett; Sherwood's Works, vol. 14; Celestial Scenery, by Thomas Dick; Fielding's Amelia, new edition; Charcoal Sketches, by J. C. Neal; The Art of Dining, by T. Walker; The Bivouac, by the author of Stories of Waterloo, &c. For sale by WEEKS, JORDAN & CO. 121 Washington st. a 7

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THE Directors of the American Institute of Instruction, hereby offer a premium of FIVE HUNDRED DOLLARS, for the best Essay that may be furnished on 'A System of Education best adapted to the Common Schools of our country,' to embrace the formation of school districts, the construction of school houses, and the entire course of school education, from the most elementary department to the highest embraced in our public schools; —it being understood that the premium will not be awarded, if no Essay be presented, which, in the opinion of the Directors of the Institute, shall be worthy of it.

Candidates for the premium will please send their Essays, *post paid*,—each accompanied by the author's name and a private mark, sealed up, corresponding to the one borne on the title page of the Essay—to either of the Committee, on or before the last Wednesday in May, 1839. The award to be made at the annual meeting of the Institute in August, 1839.

G. F. THAYER, Boston,
HORACE MANN, Boston, } Com.
JAMES G. CARTER, Lancaster, Ms.
Boston, March 3, 1838. m 31

TO EMIGRANTS TO THE WEST.

WANTED, to go to Indiana, fifty young men to chop wood for Steam Boats, to cut and haul Logs for sawing, and occasionally to lend a hand at farming operations, as the land gets cleared up. The situation is perfectly healthy. To steady, temperate and industrious young men, (and no others need apply) sixteen dollars a month, and their board, will be paid. To those who prefer to cut wood for Steam Boats exclusively, 75 cents a cord will be paid; the wood to be corded up where cut, but in this case the men will pay for their own board; and in either case will pay their own expenses out, which will be about forty dollars. To any who may wish to purchase farms at this place, than which a better location does not offer in the western country, the land will be sold at a low price, and payment taken in the above work.—Apply at this office. 4t m 31

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When life before your path is bright,
And fancy sheds its golden light,
And you the dawning future deem
As radiant as your own bright dream,
Ere yet its after path be trod,
Remember your Creator, God!

Forget not Him, whose ceaseless flow
Of goodness, crowns your lot below,
Whose hand your pathway strows with flowers,
And o'er your head his mercies showers.
Oh! mid the blessings of your lot,
Be not the gracious Source forgot.

What though the light of joy shall fade,
Let not your spirit be dismayed.
Let sorrow's gushing tear be dry,
Checked be the murmur and the sigh.
Bow in submission to the rod,—
Remember your Creator, God!

To Him the early dawn be given,
The noon-tide blaze, the dew of even.
Be His the uttered song of praise,
And His the silent prayer you raise.
In life or death, in grief or joy,
Let Him your grateful thoughts employ.

And when life's golden bowl shall break
The harp's sweet chords no music wake
When hushed the quivering breath shall be,
And darkness makes its home with thee,
When here no more your form we trace,
But sigh to meet your vacant place;

Before the eternal throne above,
The sacred fount of joy and love,
Your heart shall share the sweet repose,
Which from God's sacred presence flows.
His smile the favor shall impart
Promised but to the 'pure in heart.'

Taunton. Y. L. E.

TRIBUTE.

Bring ye all the tithes.—Mal. iii. 10.

Your tithes—your tithes;—to the King of kings
Bring of your best and your dearest things
An ample tithe, and free;
Your coffers bring with their hoarded gold—
Your casket's lid to the light unfold
With their flashing jewelry.

The precious sheaves of the summer hours—
The golden fruit of the autumn bowers
Bring to this altar—bring;
But come ye not with the miser's heart,—
As the Heavens do give, do thou impart—
A glad, free offering.

Nor these alone, of sordid kind;
Bring ye a tithe of the deathless mind—
Immortal thoughts, and high;
Fancy her radiant tribute bring,
And music, with her seraph-string,
And heavenly poesy.

Beautiful youth, with your dewy brow,
Come in the robes of your gladness, now,
With a tribute fresh and fair;
And poor old Age, with your head of snow,
The shadows are long and your sun is low—
Haste—and your pittance bear.

Gold and silver and jewels bring,
The widow's mite, or the Bridal Ring,
And song or music bear.—
But know the mite and the pearl are prized,
As a broken heart hath the gift baptized
In penitence and prayer. ELIZA.

From the London Christian Keepsake for 1838.

'LIGHTEN OUR DARKNESS.'

BY MRS ABDY.

'Lighten our darkness,' gracious Lord,
Watch o'er us while we sleep,
From every ill that walks abroad,
Thy faithful servants keep;
And shouldst thou send a dream of thee,
To glad us in the night,
Soon shall the shades of darkness flee,
Before its cheering light.

'Lighten our darkness,' gracious Lord,
When forth at day we go,
Teach us the doctrines of thy word,
To prize as well as know;
And should the sceptic's doubt and sneer
Attempt our faith to blight,
Aid us to make thy counsel clear,
And pierce the cloud with light.

'Lighten our darkness,' gracious Lord,
When shadowed round by death,
The image of thy Son afford,
To soothe our failing breath;
Lead us on him our hopes to place,
And bid us trust his might,
Who turned, by his redeeming grace,
Our darkness into light.

Copied from the inscription on the Pillar at the Gate of the Jew's Burial-Place, in the new Cemetery at Glascow.

O! weep for those who wept by Babel's stream,
Whose shrines are desolate, whose land a dream:
Weep for the harp of Judah's broken shell,
Mourn, where their God hath dwelt the godless dwell.

O where shall Israel bathe her bleeding feet,
And where shall Zion's songs again seem sweet,
And Judah's melody once more rejoice
The heart that leapt before its heavenly voice?

Tribes of the wandering foot and weary breast!
Where shall we flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country—Israel but the grave.

JOY IN EVIL.

A painted lazar house—a dome-crown'd tomb
Jangling with festal bells—the sunset's bloom
Brightening a lonely ship in ocean sinking,—
Such are the symbols born of mournful thinking,
When I behold the Joy of canker'd minds,
And Evil's plumes that flaunt on summer winds:
For Death at these with hoarsest laughter raves,
And Hades answering thrills in all his caves.

THE FUTURE.

'Tis well the Future is not ours, but His
With whom Time is not. Therefore have we trust,
That what shall be may overleap what is,
Though all that's most in man be less than dust.

MISCELLANEOUS.

SIR PHILIP FRANCIS AND JUNIUS.

At the sale of Sir Philip Francis's library, yesterday, Mr Evans, the auctioneer, on coming to a number of copies of the Letters of Junius, with MS. notes, corrections of the text, etc. by Sir Philip, addressed the audience on the amount of additional evidence they contained in support of his claims to the authorship of that celebrated production. In the edition of 1783, the first complete one, several names were inserted conjecturally by Mr Woodfall. Sir Philip, who had then returned from India, inserted the correct names in place of those filled in by guess, and corrected the text in sundry places. A quotation from Blackstone, in Junius, is marked in Sir Philip Francis's Blackstone. Some curious evidence was given of the absence from town of Sir Philip, at the time when Junius must have been absent. Thus, on looking into the publication by Mr Woodfall, the son, which contains all the communications between Junius and his father, there is a letter from Junius of the date of the 5th of December, 1771, another on 17th December, and another again on the 18th, telling Mr Woodfall on no account to send any communication for him to the usual address till he (Mr W.) should hear from him. On 19th December, Sir Philip left town for Bath to visit his father, and there was in one of the lots an autograph letter of Sir Philip, dated 20th December, from Bath, giving an account of the cause of his leaving town. Mr Evans stated that Mr Woodfall compared this autograph with the MS. letters of Junius in his possession, and was much struck with the resemblance between them. There were no letters from Junius during all the period of Sir Philip's absence from town, the first being in January of the following year. The statement of Mr Evans made a great impression on all present, and was well received, and all the copies of Junius sold at high prices—that of 1783 at 12*l.* 12*s.*, and five other copies at 2*l.* 2*s.* 2*l.* 2*s.*, 4*l.*, 2*l.* 10*s.*, and 3*l.* 5*s.*—*London Chronicle.*

KILLING CROWS.

'Honest farmer! why did you kill so many crows last winter? aye and ravens too! Well you have had your own way of it; but now hie to the village and procure a store of ammunition, clean your rusty gun, set your traps and teach your lazy curs to watch the opossum. There it comes! The sun is scarcely down, but the appetite of the prowler is keen; hear the screams of one of your best chickens that has been seized by him! The cunning beast is off and nothing now can be done, unless you stand there to watch the fox or the owl, now exulting in the thought that you have killed their enemy and your friend, the poor crow. That precious hen under which you last week placed a dozen eggs or so, is now deprived of them.—All this comes of shooting crows. But I talk to you in vain.'

'Wherever in the Union the laws encourage the destruction of the crow it is shot in great numbers for the sake of the premium offered for each crow's head. You will perhaps be surprised, reader, when I tell you that in one single State, in the course of a season, 40,000 were shot besides the multitudes of young birds killed in their nests. Must I add to this slaughter other thousands destroyed by the base artifice of laying poisoned grain along the fields to tempt the poor birds? Yes, I will tell you of all this too. The natural feelings of every one, who admires the bounty of Nature in providing abundantly for the subsistence of all her creatures, prompts me to do so. Like yourself, I admire all her wonderful works and respect her wise intentions, even when her laws are beyond our limited comprehension!

The Crow devours myriads of grubs every day in the year, that might lay waste the farmer's fields; it destroys quadrupeds innumerable, every one of which is an enemy to his poultry and his flocks. Why then should the farmer be so ungrateful, when he sees such services rendered to him by a providential friend, as to persecute that friend even to the death? Unless he plead ignorance, surely he ought to plead guilty at the bar of common sense. Were the soil of the United States, like that of some other countries, nearly exhausted by long continued cultivation, human selfishness in such a matter might be excused, and our people might look on our Crows as other people look on theirs; (the American crow, being distinct from the European) but every individual in the land is aware of the superabundance of food that exists among us, and of which a portion may well be spared for the feathered beings, that tend to enhance our pleasures by the sweetness of their song; the innocence of their lives, or their curious habits. Did not every American open his heart and his door to the wearied traveller, and afford him food, comfort and rest, I would at once give up the argument; but when I know by experience the generosity of the people, I cannot but wish that they would reflect a little and become more indulgent towards our poor, humble, harmless, serviceable bird, the crow.

In conclusion I would again address the farmers and tell them that if they persist in killing Crows, the best season for doing so is when their corn begins to ripen.'—*Biography of Birds.*

By a law, promulgted at Berlin on the 18th ult. but dated June 11th, the authors of works of literature, the sciences, and the arts, in Prussia, are secured an exclusive privilege of publishing, multiplying, and copying them during the term of their natural lives; and the same privilege is extended to their representatives for a period of thirty years from the day of their deaths. Violations of this privilege are punishable respectively with fines of from 50 to 1,000 thalers, and to a confiscation of the pirated copies. The same privilege and protection are granted to anonymous and pseudonymous authors for fifteen years, and to academies, universities, and other corporations, for thirty years from the first publication of the works. Also, all persons printing and publishing sermons delivered in churches, of lectures of professors, are deemed guilty of the same offence of piracy, and liable to the same penalties. The following cases are not to be considered as piracies:—1. The re-production of isolated passages from a work already printed; 2. The citation of isolated paragraphs, pieces of poetry, etc. in critical or historico-literary works, or in collections for the use of schools; 3. Translations of printed works.—Translations, however, are to be considered as piracies under the following circumstances, viz: such as are made into German of a work published by a German author in any one of the dead languages; and when an author has published a work in several living languages at one and the same time another is published in any or either of those languages in which it originally appeared.—By subsequent provisions, the same protection is granted to the authors of works in geography, topography, natural history, and architecture, and other productions of a similar nature, and likewise to musical compositions. Further—all multiplications of paintings or drawings, by means of engravings on copper, steel, wood, stone, or other materials, are interdicted under the same penalties, and likewise of all casts or copies of works in sculpture. Another clause forbids the publication of any works of art resembling originals, whether upon a smaller or larger scale than the originals or under any other circumstances which may warrant their being considered as simple imitations of originals. All representations of dramatic works upon licensed theatres, without permission of their authors, are forbidden; and if any such are made, the full receipts of the house, without any deduction for the expenses, and whether the piece is performed alone or in conjunction with others, are to be payable as a fine, two-thirds of which are to be paid to the author, and the other third to the fund for the benefit of the poor of the place in which the surreptitious performance is made. The new law is applicable to all literary, scientific, musical, and dramatic works, and productions of the arts already in existence; this law is to be applicable to works published in a foreign state, in so far as the rights established in that state are conferred equally by the laws of the said state to works published in Prussia.

Singular System of Labor in the North of England.—A person from the south or midland counties of England journeying northward is struck, when he enters Durham or Northumberland, with the sight of bands of women working in the fields under the surveillance of one man. One or two such bands, of from half a dozen to a dozen women, generally young, might be passed over; but when they recur again and again, and you observe them wherever you go, they become a marked feature of the agricultural system of the country, you naturally inquire how it is that such regular bands of female laborers prevail there. The answer, in the provincial tongue is, 'Oh, they are the bone ditches,' i. e. bondages. Bondages! that is an odd sound, you think, in England. What! have we bondage, a rural serfdom still existing in free and fair England? Even so. The thing is astounding enough, but it is a fact. As I cast my eyes for the first time on these female bands in the fields, working under their drivers, I was, before making any inquiry respecting them, irresistibly reminded of the slave gangs of the West Indies. Turnip hoeing, somehow, associated itself strangely in my brain with sugar-cane dressing, but when I heard these women called 'Bondages' the association became tenfold stronger. On all the large estates in these counties, and in the south of Scotland, the bondage system prevails. No married laborer is permitted to dwell on these estates unless he enters into a bond to comply with this system. These laborers are termed hinds. Small houses are built for them on the farms, and on some of the estates, as those of the Duke of Northumberland, all these cottages are numbered, and the number is painted on the door. A hind, therefore, engaging to work on one of the farms belonging to the estate, has a house assigned him. He has 4*£* a-year in money; the keep of a cow; his fuel found him; a prescribed quantity of coal, wood, or peat to each cottage. He is allowed to plant a certain quantity of land with potatoes, and has 13 bolls of corn furnished him for his family consumption—one-third being oats, one-third barley, and one-third peas. In return for these advantages he is bound to give his labor the year round, and also to furnish a woman laborer at 1*s* per day, during harvest, and 8*d* per day for the rest of the year. Now, it appears at once that this is no hereditary serfdom—such a thing could not exist in this country; but it is the next thing to it, and no doubt has descended from it, being serfdom in its mitigated form, in which alone modern notions and feelings would tolerate it. It may even be said, that it is a voluntary system; that it is merely married hinds doing that which unmarried farm servants do everywhere else—hire themselves on certain conditions from year to year. The great question is whether these conditions are just and favorable to the social and moral improvement of the laboring class—whether, indeed, it be quite of so voluntary a nature as at first sight appears—whether it be favorable to the onward movement of the community in knowledge, virtue, and active and enterprising habits?

New Method of Breaking Ice.—Much gratification was afforded to many of the inhabitants of Ledbury last week by witnessing the operation on the Herefordshire and Gloucestershire canal of an ice-breaking boat, lately invented by Mr Steven Ballard, engineer. Long pieces of timber cased with iron were fixed on the front of the boat; these timbers project before the boat, and form an inclined plane sloping upwards from the under edge of the ice to near the middle of the boat. By these means, when the boat is drawn forwards, the ice is forced upwards instead of downwards, as is the usual way of breaking; and it is found the ice breaks remarkably easy when thus lifted from the water. The boat, with its apparatus, was drawn along the canal by two horses at a brisk pace, and the ice which was in some places upwards of four inches thick, was ploughed up with great facility. The appearance of the boat when in motion with the large pieces of ice continually rising over the front and falling on the sides was very pleasing and interesting. Mr Ballard has practised the method of breaking ice by forcing it upwards for some time past, but never with a bost and apparatus constructed purposely for this method, before this winter. It is calculated that one horse will do as much work with a machine of this kind as four in the common way. Several boats loaded with coal were lying ice-bound at Over, near Gloucester, and in other parts of the canal, which were liberated, and followed the ice boat into the basin of Ledbury wharf, affording a useful supply of fuel to the inhabtants of the town and neighborhood at the present inclement season.

A Comfortable Coach.—A carriage has just been built for G. Newman, Esq. of Bedford-place, Kensington, which, for elegance and comfort in travelling, surpasses anything we have ever seen. It is divided into two compartments, one being used as an ante-waiting room, and the other as a drawing room or bed room, with every comfort, convenience and elegance that could be desired. The ante-room contains a table, drawers, and culinary utensils; the drawing room reclining sofas, sofa-bedsteads, six chairs, table, cupboards, etc. and a splendid chandelier of nine lights in the middle. A stove and fuel for warming is also taken. The length of the carriage is 25 feet, the breadth 9, heighth of the body 9, and length of drawing room 20. The whole weighs 2 1-2 tons.

At the British Alkali Works, Stoke Prior, a steam engine has been invented by a laboring mechanic, and is daily in full operation, which will certainly supersede every other now in use, and that, too, in a very short time: as the simplicity of its construction, the smallness of its size, and the almost nothingness of its cost, will necessarily bring it speedily into notice. Its size is not more than twice that of a man's hat, and the expense of a five-horse power will not exceed in cost half a score of pounds. Its form is cylindrical, being about eighteen inches in diameter, and twenty-two deep. The steam is admitted through a hole in a hollow circular belt (attached to a wall) upon which it revolves, and works it by a diagonal action, against an upright piston, being forced out of the pressure by a diagonal plate, which divides the interior into two portions. The rotary action is beautifully managed by means of a perfectly spherical steam-tight joint, at the end of a fixed inclined arm, towards which joint the upper and lower surfaces of the interior part of the cylinder are made to slope, after the form of the exterior of an hour glass. Upon these the diagonal plate performs its revolutions, such movement being permitted through an opening (from the circumference to the centre) equal in width to the thickness of the beforenamed upright piston, up and down the sides of which it continually works. To the centre of the bottom of the cylinder is fixed a shaft, having attached to it a wheel which communicates the motion that may be required, and this is all the machinery of which it consists. When, therefore, we consider the saving of weight of metal, size and expense, which will necessarily be gained by its adoption, and look at the incalculable advantages which such desiderata afford to steam navigation, our scientific friends will not consider us too bold in asserting that this invention will speedily revolutionize the whole system in this department of mechanics. Patents have been procured from every European Government, and from the American, and no secret is made at the works in showing it to the public, either in action or in separate pieces, and in a model which is kept for the purpose.—*Wolverhampton Chronicle.*

A New Stove.—The inventor exhibited one of these stoves, which promise to be highly useful in heating rooms, warehouses, etc. at the Institute of British Architects, on Monday. It was in the form of an upright cylinder, about sixteen inches in length (not including the stand) and six in diameter, calculated to burn for twenty-four hours with a constant radiation of about 400 degrees of heat. Paper in immediate contact with the exterior of the apparatus was soon scorched, but would not ignite. The cost of the fuel for twenty-four hours to produce the above quantity of heat will be from threepence to sixpence, of the apparatus about twenty-five shillings. On the top is an arrangement called a regulator, to increase or diminish the draft, whereby the time for the consumption of the same quantity of fuel may be prolonged to thirty-six or forty-eight hours; but, of course, the radiation will be decreased in the same ratio as the time is extended. Sufficient heat can be generated by this inexpensive fuel (and which, judging from the space in a burner for twenty-four hours, cannot be bulky) to melt the metal which contains it. The patentees have secured its application to the raising of steam, and various other purposes. The inventor stated that no unpleasant effluvia, no deleterious fumes from the combustion are felt. He uses one constantly in his bed-room in which there is no chimney. He stated also that he had placed a burning taper within the apparatus, near to the vent, and that it continued burning as before. The residue of the combustion is small in proportion to the fuel. In about fourteen days the patents will be executed, and the inventor will then publish to the world his secret of fourteen years, which want of capital for nearly the whole of that period had prevented him from perfecting and bringing to use.

The following is an account of the classification of the present Chamber of Deputies, which is composed of 459 members, of whom there one duke, 10 marquises, 32 counts, 9 viscounts, and 27 barons. The names of 75 are preceded by the Patrician particle *de*, 4 are Grand Crosses of the Legion of Honor, 15 grand officers, 32 commanders, 62 officers, and 171 chevaliers, 12 are of the order of July. Four deputies fill more than three government appointments each, 50 fill three, 178 fill two, and 172 fill one such places. Only 55 are perfectly independent. Of the deputies who hold places, 183 receive salaries, and 211 are nominated by government. Thus 394 are placemen, with or without salaries.

The following are the lines of railroads about to be undertaken by the government, according to the measure proposed a few days ago to the Chamber of Deputies:—1. From Paris to the northern frontier, beginning in the Rue Lafayette, Faubourg St Denis, and passing through St Denis, Pontoise, Beauvais, Amiens, Arras, Douai, Lille, and Roubaix. A branch will go from Douai to Valenciennes. 2. From Paris to Rouen, forming part of the line to Havre. This road will be the same as that just mentioned as far as Pontoise, where it will branch off, and pass by Gisors, Estrepagny, and Charleval, and will descend by the valley of Andelle to Rouen. 3. From Paris to Orleans, forming part of the line to Bordeaux. It will commence at the Boulevard de l'Hospital, and will pass through Corbeil and Etampes. 4. From Marseilles to Avignon, forming part of the line from the former place to Lyons.—It will pass by the valley des Aigalades, will be tunnelled through the hills that separate the basin of Marseilles from the port of Berre, and will pass along the canal of Arles by that town, and afterwards by Tarascon to Avignon.—*Paris paper.*

THE Christian Examiner and General Review. Edited by Rev. F. W. P. Greenwood, of Boston, and Rev. James Walker, D. D., of Charlestown.

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